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REMINISCENCES

OF

JOHN W. WOOLLEY

AND

LORIN C. WOOLLEY

Volume II

REMINISCENCES

OF

JOHN W. WOOLLEY and LORIN C. WOOLLEY

Volume II

Reported by

MARK J. and RHEA A. BAIRD

. . . if thou warn the wicked, and he turn not from his . . . wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

. . . if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

Ezekiel 3:19 & 21

(See also Doc. & Cov. 58:26-33)

PREFACE
to Volume II

The following two paragraphs appeared in the "Preface" to Volume I of this series. By way of introduction to this volume, they are repeated below:

> Two generations have grown to adulthood since John Wickersham Woolley and his son, Lorin Calvin Woolley, passed from this life.
>
> At the time these two men were with us, few people had enough knowledge to appreciate their goodness or their greatness; yet each in his turn held the highest Keys of Priesthood. One can, indeed, count easily on one hand the men of this dispensation who preceded them in this great honor and rare responsibility. In this series of "REMINISCENCES" many evidences will appear to attest to the Woolleys' Priesthood calling.

Brief life sketches of John and Lorin Woolley appeared in Volume I and, although very important, they will not be reprinted here.

We are grateful for the Guidance and Encouragement we have received in this work.

. . . *THE AUTHORS*

SPECIAL NOTE:
The following corrections and changes should be made in Vol. I of "REMINISCENCES" in the Carl Jentsch Discussion:

1. *Page 10, paragraph 2: change peg leg to bandaged foot. (Roberts family members have informed the authors that B. H. Roberts had part of one foot amputated, wore a bandage on that foot, and for a period of time, had to use crutches.)*
2. *Page 23, footnote 26: change pg. 425 to page 7.*
3. *Index: change Hencock to Hancock. (typographical error)*

* * * * * * *

Copies of both Volumes I and II are available at the same price--$2.50.

Number III

A DISCUSSION WITH

PRICE W. JOHNSON

This discussion was held in June 1971, in Salt Lake City, Utah, between Price W. Johnson and Rhea A. Kunz. Mark Baird and Helen Hull Johnson also joined in the discussion later.

A DISCUSSION WITH PRICE JOHNSON

June 1971

NOTE: Throughout this publication, the following initials will be used in identifying the individuals concerned:

PWJ - Price W. Johnson
RAK - Rhea A. Kunz
HHJ - Helen Hull Johnson) Joined in the latter
MB - Mark J. Baird) part of the discussion.

RAK: We have met today for the purpose of having a discussion on matters of religion and history. The Johnsons are people of good report--Price was incarcerated for the Gospel's sake and has been true and loyal. Price and Helen knew three of the witnesses of the eight-hour meeting in Centerville, Utah, in 1886. The following questions and comments will attempt to bring out the thoughts that are in our minds regarding these great and valiant men. Price was born Feb. 2, 1886, and Helen was born Nov. 19, 1909.

PERSONAL KNOWLEDGE OF THE CELESTIAL LAW (How It Developed)

RAK: Brother Price, we understand that you had a personal acquaintance with some of these witnesses.

PWJ: Yes, I had a personal acquaintance with John W. Woolley, Lorin Woolley, and Daniel Bateman.

RAK: Could you tell us how you became acquainted with the Brothers Woolley? How did you know that individuals had been set apart to keep the principle of celestial marriage alive?

PWJ: Well, that's a long story. When I was a boy, I had a patriarchal blessing and it said this: "Seek the Lord in humility, and it will be revealed to you who are your faithful companions--they were so ordained before they came to the earth."

RAK: What year was that patriarchal blessing given?

PWJ: 1906, and the patriarch was James C. Burtleson. And so every wife that I have taken was made known to me--that they were ordained before they came to this earth to be my wives. There have been some others that have been revealed to me that I didn't get--that were ordained to be my wives, and I believe that I will get them yet, because I don't believe for a minute that a man is ordained in the pre-existent state, by the hand of God Himself, and it's of no effect. I prefer to believe that men who were faithful over there were ordained for that privilege before they left there.

When I came off my first mission, I married my first wife, and my father-in-law was a sheep and cattle man; and I was herding sheep for him. I had understood that the Church had stopped the practice of plural marriage and that it couldn't be done--at least I had been told that by the authorities of the Church; three of the apostles wrote to me, and I have their letters now saying that the people were excused from obeying that law from now on--that they would get the same blessings without it. But I wasn't satisfied with that because of what I read in a book I had out in the sheep camp. It struck me so forcibly that I was afraid that I was leaving something undone. Now this is so plain that it can't be mistaken.

This promise was made unto Abraham: By this law is a continuation of the works of my Father. And he glorifies himself. Go ye therefore and do the works of Abraham. And if ye heed my law, ye shall be saved; but if ye enter not into my law, ye cannot receive the promise of my Father, which he made unto Abraham. The Lord commanded Abraham, and Sarah gave Hagar to him to wife, and why did she do it? Because this was the law![1] When I read that, it struck me so forcibly that I realized I wasn't doing my full duty. So I fasted for a few days. At the end of that time, in the evening (after I had bedded the sheep) the spirit of the Lord came in there--I didn't see nor hear anything--but I got this powerful impression from the spirit that the Lord wanted me to enter plural marriage, and named the girl. And this girl had had small pox, and had pox marks all over her face, and I asked why did that girl have to be disfigured like that. And the spirit answered me and said--"To preserve her virtue." She's a beautiful girl outside of that. So I got in touch with this girl, and I didn't tell her about the manifestation I had received. But it was so strong that I couldn't have resisted that--I would have died first. I knew then it was possible to enter plural marriage if I could find a way. (See D. & C. 132)

I had already made arrangements to lease my father's old ranch at Lee's Ferry[2] during the following summer. This girl was visiting her sister in Idaho (she was living in Utah at this time, but was visiting in Idaho). I wrote to her and asked her if she would go to Lee's Ferry and stay with us that summer. I still didn't tell her anything about this manifestation; I decided not to. And she wrote right back and said, yes, she'd be glad to. So she went down and stayed four months; and I taught her the principle there and she believed it. But my first wife didn't accept it, but she didn't fight me at that time. And this girl went out of there in the fall with a covenant that if I could find a way, she would go into the principle with me. Well, they went out in the morning--the man that I had hired took this girl and my first wife out in the wagon--and I stayed there. That evening John A. Widtsoe (an apostle) came down the river, and I went over to look at the boats, and he was there camped on the river bank. And I invited Brother Widtsoe over to my place, and I told him the whole story--the manifestation, the experience that summer, and all of it. I didn't leave anything untold. And he had tears in his eyes, and he said, "Brother Johnson, that's a genuine revelation from God. But," he said, "Don't do it." And I said, "Why do you tell me in one breath that I had a revelation from God, and then in another breath tell me not to do it?" And he said, "The Lord gave you that to test you." And he said, "You'll go out and tell this girl, won't you?" And I said, "Yes." And then he said, "If you can, bring that girl back; I'd like to see her." And I believe he would have sealed her to me if I had had her there. He wanted me to go get her, but I told him it would take three days, and he couldn't wait that long.

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[1] D. & C. 132:6, 30-35. (See whole section)

[2] Lee's Ferry, Arizona. Six miles north of Marble Canyon Bridge, which is on Highway 89. Lee's Ferry is on the Paria River next to the Colorado River.

A month later I went out to see this girl--she was working in the temple. (The reason she left was to work in the temple.) And I went to St. George to see her. My mother and I went down to work for a week in the temple, but of course the main reason was to see this girl and tell her what Brother Widtsoe told me to tell her. In the meantime, she had gone to the temple president and the stake president and the bishop and several others, and asked them about plural marriage. Because of what they told her, she gave it up--and she didn't want to go through with it.

And I was quite put out about it, because the Lord had given me a revelation, and Brother Widtsoe had confirmed it, that it was a genuine revelation from God, and I supposed that he knew. And I knew myself, without any word from him that I had had a revelation from God, and I would have died before I would have disobeyed that, if there were any possibility of obeying it.

So I went up to Hurricane and was feeling pretty blue. The girl had turned me down flat--she wouldn't go into it, wouldn't think of it. They had told her it was wrong to even think about it, let alone go into the principle. "There's no such thing in the Church now," they said. And at that time, I had never heard of the Woolleys nor that there had been anyone set apart to do this. I had never heard anything about it. Well, I stayed with my brother in Hurricane, and I went out and made my bed on his lawn and I was feeling so blue I couldn't sleep. And the spirit told me to get up and go to Brother LeBaron's and get my patriarchal blessing. Brother LeBaron[1] was a believer in plural marriage. His son Leo had been in Salt Lake and had spent the previous winter there. He had become acquainted with John W. and Lorin Woolley and Nathan Clark and others, but I did not know this then. I went up on the steps of the Patriarch's home,and his son Leo stepped up there at the same time. I had never met Leo nor his father either--had just heard of them. I knew he was a patriarch and I wanted a blessing as a consolation on this failure I had just had--to see if there was anything the Lord had for me. Leo said, "When you get through here, come on in the house." So I went in and got my patriarchal blessing. (I have a copy of it down home), and it was a splendid blessing. One of the things he said was that "the fullness of the Priesthood will be given you in due time." I never did understand that until I got acquainted with Brother Woolley--then I did understand it. I thought the Melchizedek Priesthood given in the Church was a fullness of the Priesthood, but it's evidently not. You have to have other ordinances besides that.

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[1] Benjamin Franklin LeBaron was a son of David Tulley LeBaron. His sons that grew to adulthood, in order of seniority, are--Alma Dayer, Leo Bernard, Conway Morrill, Grover Cleveland. Patriarch LeBaron had three wives but no two at the same time--much as he hoped to comply with the whole law. He was ordained a patriarch by Hyrum G. Smith, Sept. 14, 1919. He worked in the St. George Temple for many years. He died in Hurricane, Utah, where he had been a long-time resident.

ACQUAINTANCE WITH JOHN AND LORIN WOOLLEY (How It Developed)

Well, I went over to Brother Leo LeBaron's home, and we sat up nearly all night talking. He told me about John W. Woolley and about the meeting of September 27, 1886. (This was in 1923.) And that's the first I had ever heard of the Woolleys. As soon as I could make arrangements I went to Salt Lake and met Nathan Clark, and he took me out and introduced me to John W. Woolley. And after that on many occasions I went up to talk with Brother Woolley, both before and after I was married to my second wife. And I also talked with Lorin Woolley. I got a great deal of information from them. Both men lived in Centerville, you know.

So that's the story of how I got acquainted with Brother Woolley--it's a marvelous thing, in my eyes. Even though an apostle had told me I had a revelation from God, I wasn't satisfied, and I went to the Lord again and wanted a stronger testimony of plural marriage.

RAK: Could you give us a little personal glimpse of what these men were like in their personality characteristics and in their personal appearance.

PWJ: I'll start first with John W. Woolley. I would judge that he was about five feet eleven inches tall. At that time he wore long whiskers almost down to his waist. They were white when I saw him last. He was a quiet man and he saw the object right through. He could read people.

He was very valiant for the cause of truth and in the mission to which he had been appointed and in my conversation with him that was the sole subject of his conversation, that the gospel had been restored and the part that he was called to play in this latter days in regard to the principle of plural marriage.

RAK: Could you tell us something about the part he was called to play?

A DESIRED BLESSING

PWJ: Brother Woolley told me the story of the appearance of the Savior and Joseph Smith in his resurrected body in his (John Woolley's) home in Centerville. The occasion that I remember the most was when I took my intended first plural wife there. This was on the sixth day of April, 1924. (a Sunday) On the fifth, Saturday, I interviewed Brother Woolley to see if he would perform the ceremony. I went up to his home in Centerville. I knocked at the door, and he brought me in. He was alone and said, "Come in, Brother Johnson." I said, "Brother Woolley, I came up for a blessing." "Sure I will give you a blessing," he said. "Bring the woman in and I will give you a blessing."

I said, "Brother Woolley, I didn't bring the woman. She is in Salt Lake City, and I came up to see if I could make arrangements for you to perform the ceremony. I could bring her up tomorrow."

"Well," he said, "Tomorrow is conference time and you probably will want to get back to your meeting in the afternoon." I said, "Yes, but I don't believe I can do it if I come up here." "Yes, you can," he said. "We can arrange it. You come up tomorrow on the electric train and I'll meet you at the Centerville stop. A train will be back in twenty minutes, and you can go back to Salt Lake City. Nobody will know the difference."

So we did what he told us to do, and when we got off of the street car or train in Centerville on Porter's Lane, we saw him coming down the street. My wife-to-be said, "He looks like a prophet."

"He is a prophet!" I said, "and you'll be pleased to meet him." So we walked up toward him. He was coming down with his cane, and we met just across the railroad tracks on the east. We stopped there and he performed the ceremony on the sidewalk. We were alone--not another soul around.

When the train came, this young lady and I went back to Salt Lake as planned, and attended the afternoon meeting. Of course, we didn't sit together in the train. We were afraid someone might recognize us and see us together; so she sat in the back and I sat up in the front. We did it all under cover, you see. In the trial and troubles that I had later this lady wasn't known. She didn't have any children.

ON HOLY GROUND

PWJ: Well, I am getting ahead of my story. When I met John Woolley the day before he married us, he said, "Come in, Brother Johnson, "I'd like to talk with you." He took me into the next room on the south where the Savior and Joseph Smith in his resurrected body had their long interview with John Taylor on the night of September 26, 1886.

John Woolley said, "This is the room where the Savior and Joseph visited. The couch over there is where they sat. The Savior was here until midnight; Joseph Smith stayed until morning. We have kept this room as near as possible in the same condition as it was at that time."

Brother Woolley told me about the meeting the next morning; he told me the whole story which is written. It would take too long to tell it all now.[1] That morning after Brother Woolley got through telling me his experiences, he bore witness to me that the Lord had prepared men to keep that principle alive when the Church would reject it.

TESTS PROPHESIED BY JOHN W. WOOLLEY

PWJ: Brother Woolley said, "I'd like to talk with you. I wonder if you can see what is ahead of you if you go into this principle." He continued, " You'll lose your good standing among men; you'll lose your standing in the Church. They'll say all manner of evil against you. You'll lose your property." Then he studied a moment and said, "I wonder if you'll be able to stand all the pain of going to prison for this thing you are about to do."

I said, "I don't know, Brother Woolley; I don't think any man knows what he is able to go through until he is actually given the experience. But," I said, "I do know this: The Lord wants me to enter plural marriage. He's made it known to me beyond any doubt. *That I know!*"

He said, "That's all that's necessary." And then he told me the program for the next day as I have outlined it."

OTHER MEN HELD SEALING POWER

RAK: Did Brother Woolley perform the marriage ceremony for you and your second plural wife?

PWJ: No, I went up to see Brother Woolley and he was sick on his bed. He said, "Brother Johnson, I would like to do it, but I don't feel like I ought to do it lying in bed." But he said, "You go into town and you'll find a man." And I did. I found a man that had been appointed with another man to be a missionary on the temple lot, and he was set apart by President Joseph F. Smith and John W. Woolley to keep plural marriage alive on the Temple Lot. And he labored there for seven years, bringing people into plural marriage who came there on the Temple Lot--with the power and authority to seal.

NAME?

RAK: Well, this is wonderfully interesting and we're glad to have your testimony. Now, is there anything further that you'd like to state about John Woolley himself before we go on to a description and some reminiscences of Lorin Woolley? I understand that he (John) was a worker in the Salt Lake Temple for many years. (See *Reminiscences of John W. Woolley and Lorin C. Woolley*, Vol. I, Olive Woolley Coombs Discussion, pg. 1)

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[1] *A Leaf in Review of the Words and Acts of God and Men*, by B. Harvey Allred, pg. 183-190; Second Edition pg. 230-237, Addendum.

PWJ: I understand that he worked in the Endowment House. I don't know whether he was temple president, but he did work in the temple for a long time. I wasn't so well acquainted with Lorin as I was with John W. I visited with John on many occasions and had many conversations with him. I took my family there to visit him many times.

RAK: Was this your second wife?

PWJ: This was my second family and my third wife, Helen. She is still with me. At that time she was a girl 16 years old. We went to visit John Woolley one Sunday afternoon. I took her up to visit with him, and she had a dress on that reached just a little bit below the knees and this is what he said, "Young lady, don't you ever come into my house dressed like that again. When you come into my house, you come with your legs covered up." And that showed me his character--that he was a genuine man of God and in all my conversations with him that was the impression I had of him.

RAK: Now, was this before Helen was married to you?

PWJ: Yes, this was before Helen was married to me.

RAK: I, too, had quite a similar experience with John Woolley, but that can be recorded another time. Is there anything further that either of you would like to say?

HHJ: Really, I was unusually impressed with John Woolley. There was something very spiritual about him. I FELT it!

JOSEPH F. SMITH WAS CLOSE TO JOHN WOOLLEY AND LORIN WOOLLEY

PWJ: Brother Lorin Woolley once told me that before President Joseph F. Smith died, that John W. Woolley and Lorin Woolley were called in on several, yes, on many occasions for consultations with President Smith in regard to the policy of the Church. When any great questions came up he called them in to consult with them and get their advice, acknowledging them in their position as the heads of the Priesthood. After Heber J. Grant became President, it was very different. Soon after President Grant went into office, Brother Woolley met him in the bank there on Main Street. He said, Brother Grant, I am ready to consult with you any time you say, and he made a date; but Brother Grant didn't keep the date. He never did make such a date. After President Grant came in, there were no more consultations of the Church president with John Woolley and Lorin Woolley, although it was a common thing for Joseph F. Smith to call them in or go to them for consultations. Great love existed between these two Woolleys and Joseph

EVEN TO
EXCOMMUNICATE
JWW

F. Smith.[1]

RAK: I am sure that all earlier Presidents of the Church understood their high calling and honored it. Things Lorin Woolley told us indicated that all this, and more, is true.[2] But some of these things must wait for another time. I get so full of the Spirit when I think of some of their experiences that I long to publish all the Spirit will allow. . . . Yes, it is true that the Woolleys and Joseph F. Smith worked hand-in-glove in many heaven-directed enterprises. On the contrary Heber J. Grant's behavior was the opposite. Heber and Lorin were boyhood playmates, you know.

PWJ: Yes, that is so.

JOSEPH F. SMITH HAD A SPECIAL CALLING ALSO

RAK: Do you know about Joseph F. Smith and his relationship with John Taylor around the time of the September 27, 1886, meeting in Centerville?

PWJ: Yes, I do. Joseph F. Smith, at the time of that meeting in Centerville, was on a mission in the Hawaiian Islands. After President Taylor received the visitation of the Savior and Joseph Smith and got their instructions to set certain men apart to keep plural marriage alive, John Taylor called Joseph F. Smith home.[3] He told him about these happenings and set him apart as one of the men that were to keep plural marriage alive. He and George Q. Cannon were the counselors in the First Presidency of the Church.

RAK: Yes, these things were a matter of common knowledge among the little handful of people who enjoyed the confidence of the Woolleys. George Q. Cannon had already been set apart for this work in the five-hour meeting that immediately followed the eight-hour meeting of September 27th, you know.

PWJ: That's right. John W. Woolley told me that Joseph F. Smith had married a certain couple in plural marriage and that the authorities of the Church (some of the apostles) were about to call him down for it or make it public, and John W. Woolley took the blame for performing the ceremony.[4]

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[1] *The Keys of the Priesthood, Illustrated,* by Bishop, pg. 231,206,207.

[2] "During the years of 1890 to 1903-5, notwithstanding the opposition in the Church leadership, a majority sustained the principle of plural marriage and did everything within their power to protect and aid John W. Woolley and others called. These men were known and honored privately and acknowledged in the position that God held them." (*Star of Truth,* February 1956, p. 43.)

[3] *Truth,* 2:118; 14:7-8.

[4] *The Keys of the Priesthood, Illustrated,* pg. 231, for more detailed account. Also *Star of Truth,* Feb. 1956, p. 45.

RAK: I, too, heard that story years ago. Bless that good man! He saved the Church a lot of embarrassment--and trouble, too, on that occasion. Bro. John was handled[1] in 1911 by the Church, for which he made such great risks and sacrifices.

PWJ: But I do know this, that Joseph F. Smith, John W. Taylor, Bro. Woodruff, and Hyrum M. Smith came to a conference in Big Horn Stake, when I lived there. They were in one room and there were two couples there that wanted to get married in plural marriage. They had come to these authorities. Brother Smith stayed in that room and one of the apostles took these couples into the next room and performed the ceremonies, with Bro. Smith's knowledge and consent. Then he came back to Salt Lake and delivered his speech against plural marriage.[2] (This was way back in 1910 or 1911) He said in that speech that the Church had never sanctioned plural marriage since the Manifesto. One of these men said to him, "Brother Smith, what would you say if you were in my place and someone asked you if you had a plural wife?" He said, "I'll answer this by giving an example--which would you say is the worst--telling a little white lie that won't hurt anybody, or to betray the Priesthood?" He said, "Don't tell them no. Tell them it's none of their business--tell them something--but don't tell them that you have a plural wife or that you even believe in it unless you feel so inclined."

Well, later on when Byron Sessions was President of the Big Horn Stake, Francis M. Lyman went to that stake and put in a new stake president, and with him was Hyrum M. Smith, also an apostle at that time. They stayed all night with Brother Sessions in his home, and Brother Lyman said, "Brother Sessions, do you have another wife?" He said, "No." Brother Smith had told him to say no, so he did. And Hyrum M. Smith said, "Father told me, Brother Sessions, for you to tell the truth." And he said, "Did your father tell you that?" He said, "Yes, Father sent word to you to tell the truth." He said, "Well, that puts another light on it--yes, I have another wife." Brother Lyman didn't say anything about putting in a new president of the stake that night, and the next morning in the meeting while the audience was assembled there and these authorities were sitting up on the stand, Brother Lyman leaned over and said, "Brother Sessions, we want you to pick out your successor." So he took his counselors and they went back of the stand and picked out a successor, and that's the first time Brother Sessions had any idea that they were going to put him out and someone else in. That was Brother Lyman's tactic. That's how bitter and ruthless he was. He turned against polygamy and was one of its bitter enemies when he died.[3]

RAK: Now that these men are dead, no harm can come to perhaps innocent families. Could you give us the names of any more of these traitors besides Francis M. Lyman, whom we have been able to pinpoint for a long time.

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[1] John W. Woolley, according to Church records, "was excommunicated March 30, 1914, for using his authority for performing plural marriages in Centerville Ward, Davis Stake."

[2] *Gos. Doc.*, pg. 352. [3] *The Keys of the Priesthood, Illus.*,p.228,229,231.

PWJ: Yes, James E. Talmage.

RAK: And if you have any other names, we'd appreciate it.

PWJ: I have a letter in my trunk from Anthony W. Ivins, at one time president of the Stake in Mexico, and in it is a statement over his signature, that says, "The Lord has done away with the principle of plural marriage, and it's no longer required of the membership of the Church."

RAK: Can you give us about the date that you received that?

PWJ: The last part of January, 1923. I have it in my trunk, and I can produce the letter. (See Appendix A)

RAK: That would be very fine if we were permitted to see that.

PWJ: A mouse got into it and ate part of it up, but his signature is there.

RAK: Now, were there any other men? In his book[1], Father made the definite statement that when the apostate members gained the majority in the Twelve, they went to Mexico and stole that little ram from the thicket--referring to Pres. Woodruff's statement about the Lord preparing a "ram in the thicket."

PWJ: Yes, yes.

RAK: So, there were others. They gained the *majority* in the Twelve.

PWJ: Yes, well now, if I could remember the names of the Twelve, maybe I could tell some more.

RAK: I know that Melvin J. Ballard later on was very bitter. I don't know how he was in early times.

PWJ: It was in the early days of Big Horn, Apostle Woodruff came up there and he talked through a mesh (meaning that he screened his words carefully). I heard a lot of things there that weren't commonly known among the people of the Church about the conditions in the Church. Apostle Woodruff taught the principle of plural marriage in Big Horn, and that's how I came to study it more and became interested in it, because I knew it as a boy.

RAK: Then it was A. Owen Woodruff who died in Mexico. Mathias F. Cowley and John W. Taylor were both dropped from the Quorum of the Twelve.

PWJ: That's right. John W. Taylor and Mathias Cowley were handled[2] by the Church but Brother Cowley later signed a statement and was taken back in. (April 3, 1936)

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[1] *A Leaf in Review*, by B. Harvey Allred, pg. 200-201.

[2] *A Leaf in Review*, p. 202. (M.F. Cowley disfellowshipped May 11, 1911.)

RAK: This caused great sorrow for many of us who knew and loved Brother Cowley. Did you personally know either of these three men?

PWJ: I met and shook hands with John W. Taylor; that's all the acquaintance we had. I knew Brother Cowley quite intimately. John W. Taylor and Brother Cowley, during the Smoot Investigation, were subpoened to go to Washington and testify in that case, and they thought it best not to do it because they had been advocating plural marriage. Brother Cowley went to Mexico and Brother Taylor went to Canada on the underground to avoid that subpoena. John W. Taylor got a letter with President Smith's signature on it telling him to resign. So he sent in a letter of resignation from Canada.[1] When he came to Salt Lake, he went to visit President Smith, and President Smith said, "Brother Taylor, why did you resign?" He said, "Because of the letter with your signature telling me to resign." President Smith said, "I didn't write any such letter."

RAK: Where did you learn this?

PWJ: I learned this from Charles Kingston[2], and I believe he told the truth. And F. M. Lyman had taken the stamp with Joseph F. Smith's name on it and signed the letter with his stamp. Now I heard this myself, before Brother Kingston told it to me, but I don't remember who told me. Brother Kingston was well acquainted with the situation at that time.

When John W. Taylor died--he died on 5th East, just below 27th South--he was buying a home there.[3] Now, this is second-hand--I wasn't there, and I forgot the man's name who told me, but he was there when John W. Taylor died; and not long before he died he said (he knew he was going to die--he had cancer of the stomach), "There will be another meeting held over there. I have friends there, and I'll have justice there." He said, "Brother Lyman will be there." Brother Lyman at that time was in perfect health--a very short time later he died. He went over there, and probably they held a meeting over there--so he would have justice. Brother Lyman turned entirely and completely against plural marriage before he died.[1]

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[1] See *Star of Truth*, Feb. 1956, p. 42.

[2] Charles W. Kingston is still living in Salt Lake City, and has given the writer several interviews of recent date. I regard him as a sincere and truthful man.

[3] Douglas M. Todd, Jr., nephew of Nellie Taylor (the second wife of John W. Taylor), stated to this writer: "According to my memory, John W. Taylor died in a home on Fifth East, below 21st South, on the east side of the street. It was at the home of my Aunt Nellie. A messenger came to their home and knocked at the door. When she opened the door, this messenger handed her a bundle. When she opened the bundle, in it were his (John W. Taylor's) temple clothes that he had kept in the special room of the Quorum in the Temple. President Joseph F. Smith, who had sent the bundle, must have known that the passing of John W. Taylor was imminent, because there had been no communication with the family.

John W. Taylor died there that night and had his six wives standing around the bed in their order. He then instructed them that they were never to marry again, which they never did. Also he said for them never to join any polygamous groups." It appears that he foresaw the existence of different factions of outcasts. For an account of closing events in John W. Taylor's life, see the last chapter of *Family Kingdom*, by Samuel W. Taylor, son of Nettie Woolley and John W. Taylor, pg. 280. (McGraw-Hill Book Co., New York, 1951).

RAK: What is your understanding of present-day authorities of the Church? Do you feel that any of them are sympathetic toward our people?

PWJ: Well, yes. I believe that if Joseph Fielding Smith had his own way, that he'd change things all over. He came down to a conference we had in 1923. . . . You see, Cleave LeBaron and I were polygamists. Leo LeBaron *believed* the same and would have been a polygamist if he could. But that's another story. The meeting house had a main hall and a wing out here. And while Pres. Smith was speaking, he put his arms toward us, and he said, "When you are brought before the judgment bar of God, this book will be brought forth. And if your lives are not squared up with the things written in these books (the scriptures), you'll be condemned. It matters not what man may say or teach, if it is contrary to the things written in these books, you don't need to accept it." And he had his hand stretched out towards us; so we think that he was talking to us. And he said, "The time will come when we will wonder why we couldn't see *a thing that was so plainly written."* Heber J. Grant was president then, and they called Brother Smith and raked him over the coals for saying that.

Now Heber J. Grant was president of the Church when I was put in prison--and I'm not prejudiced against anybody--I don't have any grievance against anybody, any church authority, or anybody else, through the experiences I've had. If we forgive others for the wrongs they do against us we have a much greater chance of being forgiven by the Lord for our sins and mistakes.[2]

OTHER MEN HELD SEALING POWER

RAK: Did any of the men holding the sealing power tell you about other men in addition who were performing sealings secretly?

PWJ: I knew of one in the Sevier Stake--his name was Robert Young. And it was told to me by men high in authority that after the Manifesto was signed that the authorities of the Church set men apart in each and every one of the stakes to keep plural marriage alive in that stake. Robert Young was in the Sevier Stake. I happen to know that, and Byron Sessions in the Big Horn Stake. That's the only other one I can say I really knew of.

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[1] See *The Keys of the Priesthood, Illustrated,* p. 228, 229, 231.

[2] "Wherefore, I say unto you, that ye ought to forgive one another: for he that forgiveth not his brother his trespass standeth condemned before the Lord; for there remaineth in him the greater sin. I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men And ye ought to say in your heart--let God judge between me and thee, and reward thee according to thy deeds. (D & C 64:9-11)

RAK: Do you recall who told you about men being set apart for that work in every stake?

PWJ: It might have been one of the Woolleys, but I can't be sure.

RAK: Both my father and Lorin Woolley told me. I was hoping for a confirmation. Is there anything further that you would like to say about Lorin Woolley before you talk about Dan Bateman?

PWJ: Lorin was a rather small man, slightly built, not very tall, but dignified. He had the influence with him that made me know that he was a man of God. He impressed me as a great man. Both Lorin and his father were agents of the law in their day[1] and had to help bring in criminals, too. It wasn't always pleasant work and was often dangerous.

RAK: Lorin Woolley once told me of a case when a seducer of women was driven out of town (Salt Lake City). It happened this way. John Taylor sent for Lorin. When he arrived, President Taylor said, "Lorin, I want you to put the fear of the Lord in this man." It was a highly humorous situation and yet it showed the wonderful power that rested with this man who was so adept with two guns.

Now, will you please tell us about your personal acquaintance with Daniel Bateman and your knowledge of the things he taught--anything that the Spirit leads you to say.

DANIEL R. BATEMAN AND HIS WORK

PWJ: I was intimately acquainted with Dan Bateman. When this meeting took place in Centerville, he was an important man there, too. He was a body guard for John Taylor and the other brethren. Many years later, Dan Bateman lived at Short Creek, Arizona, and I was a neighbor to him for a few years. He also was a man of God. He was very sincere. His testimony of the gospel was very powerful, and especially of the higher principles of the gospel. He was very valiant in teaching and in bearing testimony of "the fullness" to the people who came to see and talk with him.

RAK: Have you heard him as a public speaker?

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[1] Olive Woolley Coombs, a daughter of Lorin C. Woolley, informed this writer that Olive's father, like his father before him, was Justice of the Peace in Centerville for years. She remembers in particular a marriage ceremony that he performed as magistrate when she was a girl in high school.

PWJ: No, I never heard him speak from the stand.

RAK: He was a naturally good speaker. He was unpolished but he had a ready command of down-to-earth language. His voice and its inflections were among the best. Perhaps I could best sum it up by stating that he was one of the most interesting and forceful speakers that I ever heard--a truly powerful speaker! Will you please describe his physical appearance for the sake of readers who never had the privilege of knowing him?

PWJ: Yes, he was a tall man, quite tall. He was well built and had flashing brown eyes.

RAK: And oh, the love and compassion that shone forth from those expressive, dark eyes! Fire, sometimes, too. He defended truth fearlessly. Daniel is a fitting name for him. He was like Daniel of old.

PWJ: That's true. As so many know, he was one of the guards of John Taylor when he was on the underground and was one of those who attended the meeting of September 27, 1886. He confirmed the testimony of John and Lorin Woolley.

RAK: Again, for people who will read these things, did Dan Bateman state in your presence the facts you have just stated?

PWJ: Yes, more than once.

RAK: Did you know his first wife or his first family?

PWJ: No, I didn't.

RAK: My husband and I met his son Roy in or around 1929. A fine man. Dan's first wife was dead then. Did you know May Barlow, his second wife, and their children?

PWJ: Yes, I knew them. She now lives in Colorado City, Arizona. (Since this statement was made, May Bateman died in mid-March 1972)

RAK: A fine woman.

Our knowledge of John and Lorin Woolley would be scanty indeed if it did no more than touch upon the lives of men and women who fought a good fight shoulder to shoulder with those who held the highest Priesthood keys. And so, when we talked together earlier, the subject of Porter Rockwell was brought up.

ORIN PORTER ROCKWELL

RAK: Is there anything you can tell us about Porter Rockwell? Did you ever know where he lived, near the Point of the Mountain? Was that place ever pointed out to you?

PWJ: No, I never knew where he lived.

RAK: Dan Bateman, who knew him well, pointed this place out to my husband and me in the late twenties. Porter's little cabin stood there for many years. Also he kept a hostelry and pony express station just rods below there on the Bluffdale Road.

Now can you tell something about Porter Rockwell individually? Any experiences that you have heard of?

PWJ: When Brigham Young made trips to the south part of the state in the early days of the Territory, Porter Rockwell often rode with him as a body guard and on one occasion Brigham Young was traveling south in the front seat of the wagon. Porter always rode in the back part. A federal officer came along and was going to arrest Brigham Young. Porter jumped out from the back and said, "Hold on! You killed one prophet of God, but you're not going to kill another while I'm here. Drop that gun! Down went the gun on the ground. Brigham went on his way without any more trouble--down to the "Dixie" country.

RAK: Can you recall about what time you heard this story or from whom you heard it?

PWJ: I heard this from my parents when I was a boy.

RAK: And your father's name?

PWJ: My father's name was Warren M. Johnson. My mother was Samantha Nelson Johnson.

RAK: Do you recall anything else about Porter Rockwell?

PWJ: No, I never met him, of course.

RAK: You've heard about his long hair?

PWJ: Oh, yes.

RAK: What was the reason for this, did you ever hear?

PWJ: No, I didn't, Do you know the reason?

RAK: He had a promise from the Prophet Joseph that as long as he did not cut his hair, that he would be protected from his enemies--they could not kill him. After that promise was made there was only once that he allowed someone to cut his hair. That was when he was sent to California on a particular errand. There he found the widow of Don Carlos Smith[1] just recovering from a severe case of typhoid fever. She had lost all of her hair. At once he had his attractive, long hair cut and a wig was made of it for this unfortunate sister. His compassion was such that he took what many would call a great risk. According to Dan Bateman, Porter let his hair grow again at once. Dan told my husband and me that story and other stories, too, about Porter. Dan, his father, and both of the Woolleys knew Porter Rockwell well; in fact, Samuel Bateman went on many long missions or journeys with this territorial marshall and guard of the Priesthood leaders. Brigham Young trusted him implicitly.[1]

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[1] See *Porter Rockwell, Man of God, Son of Thunder*, by Harold Schindler, p. 224.

According to Daniel Bateman, Porter Rockwell lived the Celestial Law of plural marriage.[2]

MEXICO AND CANADA AS PLACES OF REFUGE

RAK: As you know, during the time of intense persecution many Saints went to Mexico and to Canada to live. Can you tell us about any particular families that went there under Church direction or sanction?

PWJ: You mean in Mexico on the underground?

RAK: Yes, or to enter the law of Celestial Marriage in a foreign country. My grandfather and my father went to Mexico, you know.

PWJ: Yes, I had an uncle who lived in Dublan, Chihuahua--Uncle Price William Nelson. My uncle's number two wife was a trained nurse. When Apos. A. Owen Woodruff and his wife went there to get out of the United States, both became very sick. My uncle's wife nursed them. Word went out that Apostle Woodruff and his wife had died with black smallpox. My uncle's wife told me that he did not die with black smallpox, but he had a vision of the apostacy in the Mormon Church and the future of the Church and he worried so much about it that it killed him. That's what she told me.

I heard that Brother Woodruff's mother asked President Smith, "Why did my son have to go to Mexico to die?"

President Smith said, "He wouldn't have had to go to Mexico if it hadn't been for traitors in the Church--in the Quorum of the Twelve."[3]

RAK: Were any of these traitors designated by name? This is very important.

PWJ: Yes, Francis M. Lyman was one of them--and the worst one of them.

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[1] "I will tell you a story which will be marvelous to most of you. It was told me by Porter, whom I would believe just as quickly as any man that lives. When he tells a thing that he understands, he will tell it just as he knows it; he is a man that does not lie. . . ." (Brigham Young, *Journal of Discourses*, 19:37.)

[2] See *Porter Rockwell, Man of God, Son of Thunder*, p. 148.

[3] *A Leaf in Review*, p. 201-202.

SHOULD MORMON OUTCASTS ORGANIZE INTO GROUPS?

RAK: Will you please tell us what is your conviction or belief about this matter of whether it is right for people who have been ostracized from the Church to organize themselves in an ecclesiastical or group capacity?

PWJ: *I* wouldn't. I heard this story: One of the apostles came to John W. Woolley, and said, "Brother Woolley, if you'll take these polygamists into Mexico, we'll organize you there into a stake, and you can take them all down there and keep them out of the United States." Brother Woolley answered, "No. This is not our work. Our work is solely to keep plural marriage alive from the time that the Church rejected it.[1] The part of the work that you now suggest belongs to the Church and not to us."

JW Wooley Would Not Preside

I do know this--that John W. Woolley would not preside in any meeting outside of his own home. If he attended a cottage meeting or other gathering, he didn't take charge. When necessary he reminded the head man of the house that he (the man of the house) should be in charge of a meeting in his home. John W. Woolley set the example. He would take charge of a meeting in his own home, and that is as far as he would go. He further said that no one had any authority to organize and that HE had no such authority--that that part belongs to the Church. But, since then there have been several organizations spring up claiming authority, and that they got the authority to organize from John W. Woolley, authority he didn't have himself.

RAK: --Authority that he, himself, disclaimed. "Oh, consistency! Thou art one of the fairest jewels in the life of aSaint." (J.D. 11:136) So said Brigham Young.

PWJ: That's the reason that when I came out of prison, I left the Short Creek people, who were then under John Barlow. He got up in a meeting announcing that they were going to organize a stake, a model stake, and a model ward and show the Church how to do it. They wanted me to sanction it, and I said to the one they sent to me,"What Church would this stake belong to?" He said, "Why the Church of Jesus Christ of Latter-day Saints." "Oh, no," I said. "It wouldn't belong to any church. That church is an incorporated church, presided over by Heber J. Grant, and you would have to get his consent to have that stake incorporated in the Church. So I don't want anything to do with it." And that's one reason why I left the Short Creek group.

RAK: How do you feel about it now? Would you join any of these groups if invited and welcomed?

PWJ: I would not.

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[1] Prepared for in meetings in Centerville, Utah, Sept. 27, 1886, and subsequently in the Church in every stake. (See bottom of page 12 of this volume, Price Johnson's statement.)

RAK: Then you feel that this instruction still applies today?

PWJ: It still applies today.

RAK: Thanks. We knew your present feelings, but wanted a recorded statement for our readers' benefit.

PWJ: I told John Barlow[1] when I left Short Creek that when the Lord speaks, that's the time to make an organization, but NOT until then. I said, "You show me a revelation from God authorizing YOU to organize a stake or a ward, then I'll consider it."

RAK: I want to verify something. As you know, I knew the Woolleys. During our acquaintance, the Church--especially President Grant--tried more than once to get them to consent to move all of the polygamists away--"out of their hair" so to speak. Lorin personally told me and others that Heber J. Grant had offered to buy an island off the Pacific coast on which to transplant us in a body. Brother Lorin told us that he replied to them, "This is the place where this issue must be fought out and this principle established." He further told us, "Right here is the designated place for the gathering of the Saints. We are going to fight this battle out right here in these mountain valleys."

Lorin Woolley stated that the leading brethren, for the most part, would be only too glad to have a permanent place of deportation for all present and future believers in plural marriage--a chance for the Church to continue to court the favor of the world. Brother Lorin predicted that it will take sacrifice, suffering, imprisonment and "the shedding of some of the best blood of this generation to establish this principle, but it must be done. . . ." In connection with this subject of the Church's plan to get rid of all believers in plural marriage, Brother Woolley stressed the importance of the Law of Gathering and the necessity for the Saints to stay in the Rocky Mountain Cordillary, which was designated by revelation to Joseph Smith and to Brigham Young as the gathering place until the time for the fulfillment of Doctrine and Covenants 103:15-20. Brother Woolley emphasized the importance of our remaining here until that time.

PWJ: Lorin Woolley told me in about 1933--somewhere along in there--that John W. Woolley was approached by Rudger Clawson and was asked to go to Mexico. He said the polygamists could go down there and have property in that stake; however, Brother Woolley said, "No, that's not our mission in life. Our mission is to keep plural marriage alive.--But do not organize anything!" He said that THAT is the Church's function, organizing wards, auxiliaries, and such.

RAK: There is another angle of this same question about organizing groups of the so-called Fundamentalists. Do you have any information about how members of the Council of Friends should be called and what type of inspiration, if any, John Barlow had in calling Roy Johnson and Marion Hammon?

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[1] Recorded in a letter from Price Johnson to John Y. Barlow, on file.

PWJ: I have a lot of private thoughts on the question... Some people might get angry at me.

RAK: Did Brother Lorin Woolley ever indicate to you how men are called into the Council of Friends? In other words was it by direct revelation or was it just by a happy thought on the part of the. . .

PWJ: Were you present in Charles Zitting's home in Murray when they announced that?

RAK: Yes, I was there.

PWJ: Joseph Musser got up in the meeting and said, "There has been a revelation received calling Roy Johnson and Marion Hammond to the Council of Friends and from now on these men, in connection with the other five will hold the Keys of Priesthood." Later on I wrote Brother Musser a letter asking him if he knew of any man who had been given the keys of Priesthood, any other than the Woolleys. He wrote back and said, "NO." I believe I have that letter in my trunk.[1]

RAK: This would be a valuable thing.

PWJ: Later on after that meeting at Zitting's, Brother Francis M. Darter and I went to John Barlow. Brother Darter said to him, "Brother John, we'd like to see a copy of that revelation appointing these two men." John Barlow said, "We are not putting anything out now." Brother Darter said, "In the early days of the Church when a man was called to any office in the Church by revelation, it was put out to the people so they could judge whether it was from the Lord or not." "We are not putting anything out," John repeated. Then he added, "It wasn't revelation; it was inspiration."

RAK: After that meeting at Zitting's had been dismissed, I was standing right there in the room when Brother Darter first asked John Barlow about it. There were so many people in the room, it was so crowded that I could have reached out and touched either of those two men. Evidently, Brother Musser saw or could hear that F. M. Darter was giving Brother Barlow a bad time and he, too, joined in. I heard it all from the beginning and knew that Brother Darter was stoutly maintaining the necessity of direct revelation, as Lorin Woolley had so expressly taught me and a dozen or more people in Leslie Broadbent's home in the presence of nearly all, if not all, of the Council members. F.M. (as so many called Brother Darter) was not getting a direct answer. Later F.M., not remembering or perhaps not even having SEEN me in the crowd on that occasion at the Zitting home, told me about that conversation. I listened and thus was able to double check him. What I twice heard was said by all three men, was essentially as you have stated.

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[1] This letter has not yet been located. It may be included in a future publication.

RAK: Now, before we go on, I have a confession to make. Without really knowing what was happening, I, along with many, many others, had begun to trust in the men of this Council so blindly that I had begun to accept everything they taught, and that without applying the rule of scripture, of common sense, of testing by the whispering of the Spirit or *anything*.[1] In my own mind at the time of that confrontation, I actually thought of Brother Darter as being an agitator. Since then I have learned some things the hard way, and I am aware of my cowardice at that time. In my heart, I censured Brother Darter, when I should have thanked God for such men!

PWJ: I don't approve of what was done. When Roy Johnson, my brother, you know, was a boy up in the Big Horn country, he--with at least a dozen others--got patriarchal blessings from the patriarch of the Big Horn Stake. I happen to know that this man was a polygamy hater. He told these young people, one of his stock-in-trade blessings, that there would be apostles and prophets come from their lineage. President Sessions made the remark, "If all of those blessings were fulfilled, the woods would be full of apostles and prophets." That patriarch gave one of these blessings to Roy, and Roy told it to John Barlow. I have heard that John Barlow and Joseph Musser said, "Well, if he is supposed to be ordained an apostle, we had better ordain him."

LCW
IT IS NOT OUR MISSION TO ORGANIZE

Again, on the subject of organizing, Brother Woolley said not to organize. He said, regarding men called to the Council of Friends, "It is not our mission to organize. Our mission is to keep plural marriage alive." In the spring of 1933, Nathan Clark and I met Lorin Woolley on State Street, and he told us that Louis Kelsch had been called BY REVELATION to be one of the "Seven." He further stated that Louis would be the last one called to that position before the setting in order.

RAK: This is expressly what Lorin Woolley told my Father about Louis being called. We were living in Boise then. Father went to Salt Lake City on business. After Brother Woolley told him, Father came home to Boise at once and told me and other members of the family this and more about Louis' call. He was to be the last man called to that Council before the coming of the One Mighty and Strong. (D & C 85)

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[1] See *A Leaf in Review,* by Allred, p. 37 & 38; 53. Also see, *Cursed Is He That Putteth His Trust in the Arm of Flesh,* by Hugo Witt. See J.D. 9:149-150; Mill. Star 14:594-6; 54:191. 2 Ne. 28:31. (See all of Chap. 28) Jer. 17:5-8; Prov. 3:5,6.

Note especially 2 Ne. 28:14: "...they have ALL gone astray save it be a FEW, who are the humble followers of Christ; nevertheless, they are LED (referring to the LEADERS) that in MANY INSTANCES they do err because they are TAUGHT (by the leaders, of course) by the *precepts of men.*" IF the so-called Fundamentalists dare to call themselves the FEW of whom Nephi prophesied, then they must, likewise, bear the stigma that this prophecy carries. In other words, they err because they follow LEADERS who, in many instances, teach the *precepts of men.*

PWJ: Yes, of course. According to Brother Woolley, there were to be no more ordained after Louis Kelsch, until the One Mighty and Strong comes. The keys of the Priesthood are different from office in the Priesthood.

PRIESTHOOD DATA

PWJ: The keys of the sealing ordinances were put on John W. Woolley by the Patriarch of the Church, John Smith, to hold in trust. This is in a book written by Charles W. Kingston called *Laman Manasseh Victorious.* Brother Kingston knew John Woolley and knew the circumstances. John W. Woolley gave the keys that he held to his son, Lorin. Here is a passage to show you what I mean:

In the 16th Chapter of III Nephi (I could read it from the Doctrine and Covenants): "And thus commandeth the Father that I should say unto you:" (Now this is important that the Father commanded the Savior to deliver this knowledge to the Nephite people, for the benefit of their posterity.) "And he said: 'At that day when the Gentiles shall sin against my gospel. . . and shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them.' (And that took place in 1890) And then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them."

Now to identify this prophecy with the Mormon Church,[1] we have this: "But if the Gentiles will repent and *return* unto me, . . . behold they shall be numbered among my people, O house of Israel." But he said if they will not repent and "turn unto me, . . . I will suffer my people, O house of Israel, that they shall go through among them, and shall tread them down, and they shall be as salt that hath lost its savor!" That's another identification with the Church--because the Priesthood is the salt of the earth. (See D. & C. 103:5-10)

KEYS OF PRIESTHOOD

PWJ: When I was nine years old, I was staying with my father while the family went to church. Father was crippled then.[2] He had me go over to his first wife's home and get a box of Deseret Semi-weekly newspapers and read to him. One of them had a story of this Indian prophet. It told that the Savior had been visiting some of the Indians over at Walker Lake in Nevada and ordained twelve apostles.... In 1915, as I remember, I had a copy of the Deseret News in which a whole page told of a visit of one of the old pioneers, Ammon M. Tenny,[1] to Indian people in Mexico. He said that they had twelve apostles among them, and that they were living the United Order. That was in 1915.

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[1] RETURN is in Verse 13. How can a people RETURN unto Christ, if they have not departed? See *A Leaf in Review,* p. 131-2 & 218. See first page (written by Mormon) in the *Book of Mormon* near the bottom of the first paragraph "by way of the Gentile." In the original "THE" is omitted--BUT here Joseph Smith was identified with the Gentiles. See *The Keys of the Priesthood, Illustrated,* pg. 307-312. (See Appendix B for further information.)

[2] Warren M. Johnson was crippled by an accident south of Kanab, Utah. He was riding on a load of hay that tipped over and injured his back. After that he was paralyzed from the hips down. (Testimony given by Earl Johnson and affirmed by his father, Price W. Johnson.)

Lorin Woolley said that he was taken to Yucatan and delivered the Keys to that Indian prophet that's down there. According as the Spirit has testified to me, that Indian prophet was set apart at Walker Lake by the Savior to fulfill this prophecy. Now this prophecy is so plain that you can't mistake it.

RAK: This opens up a whole new field for discussion, which we can't go far into today; but we are gathering materials for a book. For years I have been studying and searching for materials on the Savior's visit to certain Indians at Walker Lake. With friends I have made four trips to that area for this sole purpose. With the blessings of the Lord, I might be able to get at the writing of the book soon.

PWJ: Yes, I heard about this. So you, too, know these things to be true.

RAK: Absolutely! Yes, there is so much to be said, but I must be brief now. . . . The Spirit of the Lord has borne record to me that of the twelve disciples ordained in 1890 at Walker Lake, more than one--as white men's oppression worsened--was led southward by the Spirit. These disciples took with them their own families and other followers, like Lehi of old, finally being led by that same Spirit into Yucatan where they have been hidden up by the Lord. Mention has been made of this hidden people in our first volume of *Reminiscences*.

PWJ: I believe it. No man told me about that great Indian prophet being ordained at Walker Lake. The Spirit of the Lord told me and that's the surest way.

RAK: I have seen him in vision, and I know for myself. For a long time I have hesitated to make an assertion in writing, but there comes a time when one fears the displeasure of the Lord and His Spirit more than the wrath and lies of people who seek authority that is not theirs or people who are blindly obedient to such leadership because they dare not "be in the right with two or three."

PWJ: Yes, all along I have had to decide between pleasing men in power, or in pleasing the Lord. So I know how you and Mark here, and a few others feel.

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[1] For data on the life of Ammon M. Tenny see *Improvement Era*, 1912, p. 494. (Our search has not revealed this article, but we hope to produce it in another publication soon.)

RAK: Now briefly, about the disciples who were ordained at Walker Lake in 1890. Taibo, or Numa Tabo, was the first to see the Savior. Oh, it's a beautiful and touching story. He, his son, Wovoca, and White Horse, too, it appears, all lived and died among the Piutes in Nevada. Big Beaver was one of whom we know less. Porcupine suffered in a federal prison for the testimony he never denied. Sitting Bull and his two sons were probably three more of the disciples. As you know, they were martyrs. This accounts for some of the disciples.

PWJ: Brother Darter put out a fine little pamphlet years ago on this subject. It is called *The Indian Messiah*.

RAK: Yes, I have several copies. Soon after its publication, imposters arose. Two of these have claimed separately to be a son of the great Indian chief or prophet.

MB: We must prove that which is good and that which is false.

PWJ: This power is given to the faithful.[1] Covenant breakers and those that drink and revel with the drunken have no such promise.

THE ONE MIGHTY AND STRONG

RAK: Mention has been made more than once of the coming of the One Mighty and Strong. Who do you think is the One Mighty and Strong?

PWJ: I am sure that it is Joseph Smith.

RAK: Can you tell us what caused you to make that conclusion? This is very important to us. Is it a matter of prayer --testimony?

PWJ: It is a matter of personal testimony to me, and the result of prayerfully studying the scriptures. I have studied this subject particularly. I don't think there is any doubt that Joseph Smith is the One Mighty and Strong and that this great Indian Prophet[2] that we have been looking for is due in the very near future, because the Lord never speaks any idle words. In my estimation there is no doubt about it. It is there in plain words in the revelations of God in the Book of Mormon that this mighty Indian prophet is being prepared for this great work, and that he is the one who holds the keys of Priesthood now.

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[1] "For it shall come to pass that the inhabitants of Zion shall judge all things pertaining to Zion. And liars and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known." (D. & C. 46:38-39)

[2] *A Leaf in Review*, p. 219 and Appendix Section III, pg. 239.
A Choice Seer, by F. M. Darter. *Reminiscences*, Vol. I, Carl Jentzsch Discussion, pg. 22-23, with footnotes.
The Keys of the Priesthood, Illustrated, Chap. 34, pg. 316.

RAK: These vital truths are sound, scriptural and of great worth! It simply reminds me of something else that Brother Lorin used to say. He said that the majority almost never has been right. Let me give a simple example that comes to my mind. If the majority of the Mormons had been right in the 1830's Zion would have been redeemed 135 years ago--possibly varying a few years one way or the other. We have the word of the Lord telling us that "...were it not for the transgressions of my people...they might have been redeemed even now."[1]

If I haven't said it before in this discussion, I want to say it now: both John and Lorin Woolley taught that the One Mighty and Strong IS the Prophet Joseph Smith. Briefly, one more evidence--evidence irrefutable. In the revelation given to Parley P. Pratt while on his way afoot across country after the martyrdom of Joseph and Hyrum, the Lord raised him (Parley) from "sorrow and grief unutterable" when His Spirit said, among other things, 'he (Joseph) shall stand in due time on the earth *in the flesh* and fulfill that to which he is appointed.'" (See *Autobiography of Parley P. Pratt*, 1888 Edition, pg. 371, or 1933 Edition pg. 333) I should like to suggest that the reader study the whole incident prayerfully. (See also D. & C. 90:3 and 110:16 indicates Joseph Smith's being the head of this dispensation. Italics and parentheses are the author's.)

PWJ: Yes, that is true evidence.

OTHER STALWARTS

RAK: While we have this opportunity to question you, we want to know what you know about J. Golden Kimball and B. H. Roberts. Did you know these men?

PWJ: I did not know J. Golden Kimball. B. H. Roberts was my mission president. I was well acquainted with him.

RAK: Will you tell us a few things about him as an individual, as a speaker, his character?

PWJ: He was president of the Eastern States Mission. I went there to meet him in New York to receive my appointment. He appointed me to New Hampshire and Vermont. He came up there later, and said, "A few people who come up to this conference will have a special appointment. I'm going to experiment with traveling without purse or scrip in this conference. During the coming summer I want you people to go out in the sticks and travel without purse or scrip."

On my first mission I worked 20 months out of 26 this way, and I was very well pleased to know on my second mission that I was to have the privilege again of traveling without purse or scrip. It was very remarkable to me to have him come up and make that ruling. Well, we traveled that way in that district. He came up several times for conference and for meetings. Once he got up before the people and said, "I'd like to say a few words on the Sacrament." And then he spoke for an hour and a half on prayer, one of the greatest sermons I ever heard in my life. I've never heard anything like it. He just put his head back and the words flowed out.

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[1] Doc. & Cov. 105:2-19, especially 2-6; and 101:75.

RAK: Then he really rated as a public speaker.

PWJ: He was one of the greatest speakers that I ever heard anywhere, when he was lit up by the Spirit of God, which he was most of the time. Sometimes he failed. He made the statement that one of the greatest humiliations of his life was to get up before an audience and be left alone by the Lord. He acknowledged that HE couldn't do it. I can give you an example. Once he got up and spoke for two hours. Angus J. Cannon was sitting by my side; we had administered the sacrament together and he kept whispering to me, "I wish he'd sit down. . . I wish he'd sit down." The Spirit of the Lord was with Brother Roberts in that first speech, but he acknowledged it wasn't in the second one.

RAK: You mean that B. H. Roberts, himself, acknowledged it?

PWJ: He acknowledged it.

RAK: The Lord has his own way of teaching humility. I imagine Brother Roberts acknowledged the hand of the Lord in the great gift he had as a speaker.

PWJ: He did; he did.

RAK: In his personal appearance, what was he like?

PWJ: He was light complexioned, a dignified and good looking man, about six feet tall.

RAK: His photograph always reminded me of my father. Did you see any resemblance there?

PWJ: Yes, I do. There is a resemblance.

RAK: Father had great love for Brother Roberts. He, too, knew him personally. Did Brigham H. Roberts know about your plural wives?

PWJ: I believe he did, but I never told him. I believe he knew by the way he treated me. They would give me assignments that the other elders failed in, and in every case of this kind the Lord gave me success. Brother Roberts knew that; so if he had anything out of the ordinary to do, he would give me the assignment and tell me to choose my companion. And we went and did it. I have that written in my history, and it will come out later.

RAK: The Lord was evidently especially mindful of you as a man who lived a higher law. What particular value do you place upon traveling without purse or scrip?

PWJ: Well, the main thing is the Lord says, "Let no man from this hour" who goes out to teach the gospel, "take purse or scrip". That's the way the Lord ordained to have the gospel preached to the world.[1] In my experience I know that that's the only way you can teach the gospel effectively. For instance, if you go out in the sticks with a pocket full of money and walk up to a house and say, "Would you please give me food and lodging for the night? I have money in my pocket; I can pay for it." Many would entertain you for money; but you go up to a door and say, "I am traveling like the apostles of old without purse or scrip" which we did, or I did for over two years, and many of them would turn you away if they knew who you were. Many times I have been turned away from a home because I was a Mormon elder. But those who entertained me--knowing who I was, a Mormon Elder--they showed that they were a righteous people, as far as they knew. It showed something of the life that they lived.

RAK: The Lord said, "By this you may know my people." Right?[2]

". . . WHEN MEN SHALL PERSECUTE YOU"

RAK: Now it would be of real value to people to read your testimony about your trial and imprisonment, whether you were offered any manifestos during this time, and what your feelings and attitudes were toward such things. Any of these things would be appreciated.

PWJ: Well, I put my testimony in the Open Letter that I published.[3]

RAK: This is a very valuable little booklet. I prize it highly.

PWJ: You may use anything in that account that you want.

RAK: We appreciate that. . . Now are there any personal experiences outside of the pamphlet's contents that you would like to relate?

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[1] D. & C. 84:86; See also *A Leaf in Review*, pg. 89. Matt. 10:8-9, Insp. Ver.; Luke 10:2-12, Insp. Ver.

[2] John 10:27, Insp. Ver.

[3] The following is copied verbatim from An Open Letter to all Latter-day Saints on Plural Marriage, by Price Johnson, pg. 23. Speaking of himself he wrote:

After about a month in prison he was called before the parole board and offered a parole. By way of explanation for what follows I will say, the Chairman of the Parole Board was a Baptist Minister named Hoffman; also, at that time there was no law in Arizona against plural marriage. (continued on following page)

PWJ: Yes, there is one thing I'd like to state, not only about my prison time but about my family--this family (pointing to Helen, the mother) She with seven children were KIDNAPPED in that 1953 raid![1] Those women and children were kidnapped! They had no trial whatsoever!

Earlier in 1935 I was arrested and spent one month in the Mohave County Jail in Kingman, Arizona, waiting for the brethren to file an appeal. Carling Spencer was jailed with me on a similar charge. While there we had a friend in the county assessor, W. O. Douglas. Almost every day, not every day because he was not in town every day, he would come and give the daily paper to us in the cell. He would push it through the bars as he conversed with us He told us that he was our friend. He gave each of us a Christmas present that cost about five dollars. When we left the county jail to be taken to the penitentiary in Florence, Arizona, he gave each of us a ten dollar bill. At that time money was much harder to get than now.

On one occasion while we were still in the county jail, he came up to the window and said, "Mr Johnson, I have something to tell you this morning that you'll be interested in." He said, "I saw a check this morning from Heber J. Grant." I'm quite sure that Mr. Douglas NAMED Pres. Grant while saying, "The Mormon Church sent a $2500 check down here to put you behind the bars--to cover the expense."

RAK: Did you know Governor Pyle personally?

PWJ: I saw him.

RAK: Were you acquainted with any of the officials in the 1953 raid?

PWJ: Oh yes, I was acquainted with the judge who came up to Short Creek, Judge Faulkner. He was the one who had sentenced me to prison earlier.

(continued) There were about fifteen men present, consisting of the Parole Board and Prison officials. The Chairman said to me, "Mr. Johnson, we have a letter here from your wife applying for a parole. We will be glad to grant this, but in order to prevent your being sent back to this prison, you will be required to sign a statement agreeing to straighten out your family affairs so you will be conforming with the law, and to agree to conform with the law in the future."

I stood up so I could get a better view of them and this was my answer: "Mr. Hoffman, I was put in this prison on the charge of open and notorious co-habitation, but this is not the real charge against me. The real charge is having more than one wife. This is an essential part of my religious belief, and I firmly believe that if I keep the covenants I made with these women and with my God, I will have them in the eternal worlds after this life is ended; and before I would break these covenants, I would remain in this prison the remainder of my life; yes, before I would break these covenants, I would go to that gas chamber over there." Then I asked if that was all they wanted of me and he said, "That is all," and I left the room.

[1] For detailed account of the raid see "Address of Jim Smith, State Senator from Graham County, Arizona," (Who Made the Decisions), *Star of Truth*, July 1954, pg. 185.

When that mob came up from Phoenix in the 1953 raid, I was on a little farm down on the Virgin River. That mob consisted of 150 state troopers. All were called to Phoenix. Three days before they left Phoenix for Short Creek, David O. McKay stayed at Jacob's Lake (I know that) on his way to Phoenix, and he stayed up with Gov. Pyle when the legalized mob left Phoenix for Short Creek. When they got up to Williams, Arizona, several miles west of Flagstaff, they separated. Some went around by Las Vegas and went into Short Creek from the north. They timed it so the ones from the north and the ones that came north from Flagstaff would meet at Short Creek at the same time. Helen was there with the children, but I was down on the farm on the Virgin River, as I stated. They took all of the men in Short Creek to Kingman and put them in jail. They planned it this way so the women and children would be alone. Then they kidnapped them without process of law.

HHJ: Well, the reason they did is because some kept slipping over the border into Utah, and then they decided on this course.

PWJ: The fact of the matter was they didn't hold a trial condemning these people; they didn't find them guilty.

RAK: That's right. I was in and out of Short Creek during those trying days. The officers were holding women there at the school house and taking them into the north school building to be questioned by Judge Faulkner. It was strictly a mechanism to get evidence to later convict both the women and their husbands or fathers, as the case might be. I took information out to their attorney who came in and put a stop to it. (There were no outside phone lines in Short Creek then.)

PWJ: That's right. There was no trial held and they ran them together like cattle to put the children in buses. They were going to take the children,and the women said, "You are not taking the children without us. WE are going, too." "Well," the officers said, "Get in then." They got in and were taken south.

As I said before, David O. McKay had already gone down and helped make the arrangements a day or two ahead of this. The Church contributed at least $100,000 toward this kidnapping. David O. McKay had gone down before to make arrangements to place these children in foster homes. When I came up from this farm in the evening, I walked into my home and there was a pot of soup on the stove half done and a batch of bread in the oven half done. I learned later that the officers had come and said, "We'll give you twenty minutes to get things ready."

HHJ: They took us up to the schoolhouse, but they didn't get off that quick. They wouldn't let us go back after they got us in the schoolhouse.

PWJ: But that's what happened to them. Those officers took families out of their homes on fifteen or twenty minutes notice with meals half-cooked or washings unfinished. I'll say this--I've been mad only twice in my life and that was one of the times. When I saw those clothes all scattered on the floor, as they had rushed to get a few to take with them, and the meal and bread half-cooked! If I had been there I would have put my family in the back room and taken a baseball bat that was there and said, "You'll take my family over my dead body." That's one time I was really angry. And not to know where they were! I didn't know that anything had been taking place until I came on THIS scene!

The officers took the mothers and children down there and scattered them all over Salt River Basin in foster homes and KEPT them there, some for three months, some much longer. It was six months before they all came back.

But that man, Judge Faulkner, I met him there in Phoenix when I went down to see my family. He said, "What did they bring this man's family down here for?" He said, "You haven't taken another wife since I sentenced you to jail, have you?"

I said, "No, I haven't. Maybe YOU can tell me why they brought my family down here." He didn't make any answer, but he later told others that my family should not have been taken down there. He acknowledged that I had paid the penalty of the law when I was put in the penitentiary for eleven months. He was the Judge who sentenced me to prison and he was there when these people were taken south. That was the condition: say it any way they want to, they took the people out of their territory without due process of law.

RAK: That's right. That's absolutely right!

PWJ: It was nothing but a legalized mob that came up there.

RAK: That's true.

PWJ: There was no legality about it. Several of those state troopers resigned when they found what was taking place. They wouldn't go through with it. They could see the injustice of it all. Others went through with it to hold their jobs.

RAK: I understand that the State of Arizona even brought into the community a unit of the National Guard at that time.

PWJ: That was the old C.C.C.

RAK: Yes, as I recall, it was a C.C.C. unit or division activated for National Guard duty for that specific assignment. Two young women, close relatives of mine, were there in Short Creek at the time, with their young children. One of the Arizona police officers whom I saw there was very kindly and considerate of these relatives of mine. He saw the need and stayed close around the place to keep dubious characters of the soldiery away. They supposed that women of the town would be an easy prey. This older man, the police officer, said, for example, "Don't worry about carrying water to your place any more. I'll take your milk cans and get the water for you every day." So he did just that. Indicating the soldiers he said, "Don't worry, I'll stay close around and be your watch dog." As he became better acquainted, he said one day, "When I was assigned to this job, I had no idea what was really going to happen. If I had known, I would never have come, job or no job. Would to God I had known beforehand!" There were and still are some beautiful women in that town. But why is it that immoral and indecent men, and women, too, for that matter, seem to associate polygamy with immorality when all of the teachings of that holy law--whether by the scripture or by precept--are the exact opposite? Yet to this day people of character and of worth, regardless of their religious views, comment about these polygamous women, especially of Short Creek, about their long hair always well groomed and their modest attire.

PWJ: Yes, all of us have been able to see the big difference through the years. A very important thing that I'd like to emphasize here is the fact that David O. McKay, the President of the Mormon Church, and his associates, were the cause of all this that took place at Short Creek.

RAK: Did you ever hear about the incident that was reported by temple workers to have happened in the St. George Temple while the Vera Black case was being initiated?

PWJ: No, I didn't. Will you tell us?

RAK: The incident was told to me by people whom I knew and trusted for their previous truthfulness, members of the Church who lived in St. George and worked in the temple. They said that a special prayer meeting was called in the St. George Temple. Officials of Zion Park Stake were invited to attend along with certain General Authorities from Salt Lake City. The meeting was scheduled to convene in an upper room in the temple at a certain time. President McKay was then in the temple planning to attend this meeting. Time went by. It was time to commence, but President McKay still did not appear. After waiting several minutes, some of the brethren went into other rooms of the temple seeking to find him. Presently they found him in a separate room by himself. According to the story, he was weeping very noticeably; in fact, the narrators told me that he was visibly shaken. Of course, the brethren inquired in great concern what could be the matter. Whereupon President McKay told them that the Savior had just appeared to him in the room where they found him and had said for him to have nothing to do with the arrests or imprisonment of these people. "They are my people." Now, you can take it for whatever the Spirit may confirm or disallow. That is the story as I heard it in 1953.

PWJ: That's the first time I've heard that.

RAK: There is only one part that I could seriously question. Did President McKay actually SEE the Savior or did He SPEAK to him without being seen? Surely the Lord can reveal Himself to whom He wills, and this was certainly a crucial time.

PWJ: That is true.

MB: You say this was in 1953? That does not fit with something else that I witnessed. After the Los Angeles temple was dedicated,which was in 1956, there were extensive rumors around this area at least, that President McKay had had a special manifestation in that temple that may have included a visit from the Savior. It became so much talked about that Joseph Fielding Smith was assigned by President McKay to go about in the different conferences to dispute this rumor. He came to conference in Mount Jordan Stake in Sandy, Utah, for this purpose. That was his main purpose. I was there and heard it. Many others certainly can testify to this. Brother Smith said, "President McKay sent me here to tell you people that the rumor going around is false. He told me himself that he has never had a visit from the Lord, nor a vision of Him, nor of angels, nor any manifestation of that kind, and he wants this rumor stopped." Brother Smith was emphatic. He used this kind of language to stress it. So I would favor the idea that President McKay did not actually SEE the Lord.

RAK: Whether the story has been stretched in the telling or not, it is quite significant to me that insofar as I could learn, President McKay never again initiated any persecution or even participated in such things -- never since this purported incident in the St. George Temple. Certainly the circumstances would seem ripe for a manifestation of warning, if such was to be given. This official body of churchmen were there seeking to know WHAT to do. And the Lord is famous for surprising people when they THINK they are right.

PWJ: Yes, that has been done many times.

HELEN'S FAMILY BACKGROUND

RAK: Helen, may I ask you a few questions at this point? You were a Hull, were you not?

HHJ: Yes.

RAK: And your mother--she was twice a widow--a widow for years before you were married, right?

HHJ: Yes.

RAK: How many sisters were there in the family?

HHJ: There were four girls among MY father's family.

RAK: Did you have any brothers?

HHJ: One brother, one half-brother and two half-sisters. You see, my father died and my mother married again. My father was Earl Kenward Hull and my step-father was Victor J. Cox.

RAK: Would you like to say something about your family's feelings about the Celestial Law?

HHJ: I have three sisters who believe like us. They have been very firm in their belief. They do not belong to any group of any kind, but they are true to their belief.

RAK: All three of them entered the Law, right?

HHJ: All three of them did, and had big families, as plural wives.

RAK: Of course, we would not be saying these things if these facts could cause them harm.

HHJ: Right, their circumstances are not incriminating now.

RAK: Helen, you must have known quite a bit about the organization that John Y. Barlow initiated at Short Creek.

PARTING OF THE WAYS

HHJ: Well, when we saw how much they were organizing, and we saw how it was going, we did not participate. We didn't fully agree with what they were doing, yet they were doing many good things there.

RAK: There were and certainly are many good people there. There is no doubt about that.

HHJ: There are some who are very sincere people there, all right.

PWJ: The majority of them are that way. If they knew what was right they would do it, but they can't.

HHJ: They want to do it.

RAK: Well, it is good to have that statement from you. Now for a few facts that you have consented to give about your family, Price. When did you take your first wife?

PWJ: I married my first wife in 1914 in the St. George Temple. I took my second wife in 1924.

RAK: How did your first wife take to the plurality aspect?

PWJ: She didn't accept it. My first wife's father had two wives and 27 children. One wife had fifteen children and the other had twelve, but for some unknown reason he didn't accept it and turned against me and took my wife from me --perhaps because he went along with the Manifesto.

RAK: He was a polygamist, but he wouldn't accept your being one!

PWJ: When he died it was from an accident. He gave my wife's mother's oldest son permission to get my wife and my six sons from me.

Also when my wife's mother died, she called the family together and said, "Esther, I'll give you this ten acres of ground up here on condition that Price doesn't have any benefit from it--and she having already left me some years before, accepted it on those conditions. When my wife died she was very bitter against me. In fact, the last words she uttered were against me. They wouldn't even let me in the room when she died because she was so bitter.

RAK: That reminds me of what Leslie Broadbent used to say: "People do not stand still spiritually. They either move upward or they go down." It is certainly determined by "whom we list to obey." Then the Church wasn't letting you alone either?

PWJ: Going back a few years in this story--in the spring of 1934 my wife, Helen, and Esther, my first wife, and I were called in before the High Council in Hurricane, Utah. . . . At that time Helen and I were excommunicated from the Church. My wife, Esther, was not. In the fall of that same year (1934) the High Councilmen from Zion Park Stake came out to Short Creek and called the people together. We had a branch of the Church there. These authorities gave us the test oath which repudiates plural marriage and makes the defendants state that the authorities of the Church are prophets, seers, and revelators. The people of Short Creek were asked to sign that test oath. Those who would not sign it would be cut off the Church. Now that's illegal because it is against the procedure as outlined in the revelations of the Lord.[1]

MB: You can't force someone to believe against reason.

PWJ: Well, they cut them off because we wouldn't sign that test oath. Now, if I give a little more history on Short Creek, it might help.... About the time of that test oath, the State of Utah voted plural marriage a felony. So we sent up an invitation to Joseph Musser and others (that is the five brethren left of the Seven who were in the quorum to keep plural marriage alive)--they were functioning in Salt Lake at that time. So we sent word to them that we had land there, and water resources, and invited them to come down and assist us in developing it, and in making a little settlement there, so our people could come across the line into Arizona and get away from the Utah law. And that's what they did.

MORE HISTORY AND TESTIMONY

RAK: Brother Price, you have in times past told me some wonderful things about how the Lord guided you in seeking to live the holy law of Celestial Marriage. I remember in particular the dream about fishing in the wrong pond. If you would care to say something about that, we shall be grateful.

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[1] Doc. & Cov. 42:81; 107:72; See Section 102, also.

PWJ: Yes, I'd like to tell about that. You remember that at the beginning of this conversation I told of receiving a patriarchal blessing when I was a young man. It said to seek the Lord in humility "and it will be revealed to you who are your faithful companions, who were so foreordained before you came to the earth." I can say this that every one of my wives that I have taken have been made known to me through dreams or actual speaking of the Spirit of the Lord. I can say that truthfully.

I had been keeping company with a young lady and I was praying to the Lord on the matter, whether I should marry her or not, if I had a chance to. I had this dream: I dreamed there were two ponds right close together. I dreamed that I was fishing in one of these, and I couldn't catch anything. For a long time I sat on the bank and caught no fish. My father who was dead came and said to me, "My son, you're fishing in the wrong pond. Come and I'll show you where to fish." So I went over to the other pond with him and threw in my line. The hook no more than struck the water when a nice big fish was on it. I threw it out on the shore; then I realized it wasn't a fish. It was a young woman whom I knew. This girl stood there and my father stood with her. He said, "Here she is, my son, take her." I had never thought of this girl before as a wife, but after this dream I did.

Later on I went up to her parent's place and before I said anything to the girl, I asked her mother if she would be willing for me to keep company with her daughter. She said, "Yes, I'll give my consent. But I don't think you'll have much success. She has never taken up with the boys. She has boys after her, but she has turned them all down; so I can't say that you'll have any success." Then I went and asked the girl. She was out on the back porch. I asked if I could take her to the next dance, and she said, "Yes." (This was an L.D.S. dance.) I went out in the field and asked her father's consent. . . . In about six weeks we were married in the St. George Temple. This was in the year 1914.

RAK: This narration indicates to us that you obeyed the law of God with regard to parental consent.

PWJ: Yes, I did. When I went to get Helen--do you want me to tell this, Helen?

HHJ: Yes, I don't care.

PWJ: I had never seen her before. I was down at Lee's Ferry and I had this dream--I saw Helen in a dream and was shown that she was to be my wife. She was only sixteen years old. I went to Salt Lake and saw Nathan Clark and a man named Rishton, who lived in Ogden. I told them that I had a future wife in Salt Lake, or Ogden, who was a young girl, and that if I saw the girl I would know her. So Mr. Rishton took me to Ogden and I met about fifteen families where they had daughters in the home. I did not see her. . . . Nathan Clark took me around in Salt Lake to about twenty families. Still I did not see her. Dayer LeBaron was working here in town and so was I. He took me out one time to Sugarhouse to Highland Park Ward to Mutual. We went out there and he said, "There will be three girls come into this meeting to Mutual. They are sisters, and one of them I have spoken for, and the other two have not been spoken for. Perhaps one of these is the girl you saw in your dream." We watched and when I saw her she WAS the one I saw in my dream--Helen. She evidently knew me for she immediately came in my direction. . . . The result was that we were married. Well, she's the one I saw in my dream. In my experience, the hard experiences I've gone through in jail, losing part of my family, my Church standing, my homesteads, she has fit in better than I ever would have thought was possible. In all that trouble she has always come up with a smile.

RAK: Yes, I have known both of you for a long time. You are to be commended. You mentioned Alma Dayer LeBaron. Do you know anything about his claims of authority, or his children's claims of authority from Joseph Smith?

PWJ: I do know this--that Dayer LeBaron came to Nathan Clark and asked him to give him authority to seal in plural marriage in Mexico. If Dayer had that authority and knew he had it, why did he ask Brother Clark to give HIM the authority? If he was sincere in his claim that he held sealing authority through his grandfather, why did he ask someone else to give him the authority? I happen to KNOW; I was there when he asked for the authority. Of course, Brother Clark did not give it to him. Nathan Clark had the authority to seal, but not to delegate it to somebody else.

RAK: Do you know when Nathan Clark received his authority?

PWJ: Yes, he told me the whole story. He was called with Joseph Musser to be a missionary on the Temple Block. John W. Woolley and Joseph F. Smith laid their hands on him and ordained him to perform plural marriages. This was at the same time that they ordained Joseph Musser. Nathan told me that story. I've discussed it with him many times.

MUSSER RECEIVED "A MISSIVE" FROM ZS

RAK: Do you know about when this authority was given?

JFS DIED 1918

PWJ: Let's see--he was there about seven years, and he told me in 1923.

RAK: Brother Price, you said you would like to tell us about the fulfillment of prophecy made regarding your own life.

PWJ: I have already stated what Brother Woolley told me in Centerville. He said I would lose my property, my good name among men, my friends, my standing in the Church, and that I would go to prison. I want to say that all these things were fulfilled to the very letter proving that he was indeed a prophet and a man of God. . . . I want to tell how this prophecy was fulfilled. . . . When I came off my second mission, I was in the principle; I had ten in my family and was called to take more wives later. I knew I would have to find a place to support this family that I expected to have, so I took up a homestead near Lee's Ferry, at Badger Creek. I worked three years getting water on the land. There was a large spring up in the hills about three miles from the land. I had to make a ditch down to the land through territory that was hard to handle. It was on the side hill where I had to use powder to shoot the rocks out. I did all the work with a pick and shovel. It took me three years to build this ditch. I knew the water would come down to the homestead. I built a three-room cabin on the homestead, a granary and the beginning of a barn for the livestock. I planted two acres of grapes and got many trees almost ready to come into bearing. At the same time I put up a service station on the road so I could make a living while I was developing the homestead. I was doing well. All of my wives were there and we had some cabins to rent on the road by the highway in addition to the homestead.

A man on the west of me, named Dode Birch, had a service station and a house. Buck Lowry had a service station on the east of the ditch, just a mile from where I was. These men came to me and wanted me to raise the price of gasoline from 35¢ to 50¢ a gallon. I argued this way--"If we raise the price of gasoline, none of us would sell any gas. People would buy their gas in cans at Fredonia and go on through." At that time people could buy it in five-gallon cans. That's what they would have done. None of us sold but very little gasoline, but as it was, we were all selling gasoline and making a little money. I was putting a little money back into the business all the time.

After I had made this answer to these station owners, one of them came one evening when we were gone and stole sixty gallons of gasoline--pumped it out of my pump. I tracked it down to his place the next morning and definitely identified the barrel that he stole from me. It was full of gas in his pickup truck, so I knew it was Buck Lowry that did it.

The other man on the other side came down in a few days and put ashes in the gas tank, ruined three hundred gallons of gas, and put me out of business. I was left without any way of making a living there. This man at the bridge, Buck Lowry, sent word to me to not do anything about it. I had the evidence on him that he had stolen my gasoline. He warned me not to say anything about it. He said, "I've got something on you. If you say anything about me or send for any help, I'll do something about THAT!" That meant that he knew I had a plural wife and that he would put me behind the bars. That was a planned trick. That was the way he got out of being handled for stealing my gasoline.

Well, I sold this place that I had lived on for five years. I sold it because I was starving to death. My family was going without food and I had no way of making a living; so I had to abandon it. I sold it for the first offer I received, which was $250.00 for my five years of work. There were sixty acres of ground. Although I hadn't proved up on the homestead, I could have done, but I didn't have the money.

We went out to Short Creek where I had some friends. I took up a homestead four miles north of Short Creek in the State of Utah. We lived on that for three years. Then I was arrested and sent to jail in Kingman, where I had to leave my wife and four children on the homestead alone. I went down and met the sheriff through previous arrangement and went to Kingman for the trial. I didn't see my family again for eleven months.

RAK: Those were certainly times to test the metal of the best of men and in both experiences you were persecuted for your belief in one of God's highest laws. Please state when you went to prison and when you were released.

PWJ: I went in the fore-part of December 1935 and came out the fore-part of November 1936....

I never did find out what happened to Dode Birch, but did particularly keep track of what happened to Buck Lowry. To show the consequences of Buck Lowry's acts in the controversy between him and me, Buck lost his home, lodge, and service station at the bridge. He had an only son who was drafted into the military service. He was on the warship Hornet from which Dolittle bombed Japan. The Japanese made war on the Hornet because of this and attacked it with two suicide planes. They spilt gasoline on the ship and set it on fire. The gasoline spilled over on the ocean's surface and set the water on fire all around the ship. Lowry's son perished in this battle.

On the other hand, I had five sons in the service in World War II and since that time. When the third one left for the war, my wife, Esther, the mother of these three, was crying because of this. She spoke to me and said, "They are not all likely to return. Some of them are bound to be lost."

After a few moments I answered and said, "They'll all return without a scratch." This came true. All three of Esther's sons returned safe and sound.

Later Helen's two sons, David and Sherrell, were drafted one at a time. Time and time again I had the same feeling of the Spirit that they would not have to go into action--that they would be safe. Every time things looked the worst I told them and their mother that they would be safe and not have to fight.... This is the way it was.[1]

RAK: How clearly this indicates the power of prophecy that rested upon you.

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[1] At this point David Russell Johnson, youngest son of Price and Helen Johnson, who was present, volunteered the following information: "When I was first drafted Dad told me I wouldn't have to go to Viet Nam.... After I'd been in the service for eight months, I got orders to go to Viet Nam. Then I went to Fort Lewis, Washington, on Jan. 29, 1971. I was to report at noon on that day. The only flight that I could get, left Salt Lake International Airport at about 11:00 a.m. and arrived about noon at Tacoma, Washington. (continued)

RAK: You have stated that your father lived the Law. Please tell us a little about your father and his experiences.

PWJ: Well, my father lived it before the Manifesto. At the time of the Manifesto, he had 2 wives and 17 children. The Church authorities sent out word, and it came out in the Deseret News, that these men (polygamists) were supposed to give up their wives. (Meaning all but one) I knew of several who did that. A lot of men in the Church gave up their wives.... My father was at Lee's Ferry and he wasn't satisfied with that. When they sent word for him to give up his plural wife, he fasted for about a week. At the end of the week, he went down to the river to look at the boats. And he knelt down there and he said, "Father, I can't give her up. She has been a faithful companion to me and has had these fine children. And I won't give her up to the devil!"

Then he heard a voice say, "Will you give her up to me?" He said, "Yes, Father, as free as the water in the river there." Later he went to Kanab to a conference, and one or two of the apostles were there, John Henry Smith, I believe, and Brigham Young, Jr. Father told them this story. They said, "Brother Johnson, that was your supreme test. There is no power in the heavens that can take her

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(continued from previous page) I had to wait there in the airport about two hours to get a bus going to Ft. Lewis. After I got processed in, I found that every one of the soldiers that arrived there when I was SUPPOSED to be there had already left for Viet Nam. The people who arrived when I was processed in, were all diverted to Germany, Alaska, Korea, and places here in the States where there was no action. After spending nearly a year in Germany, I was released to come home. I got out sixty days early on account of temporary withdrawal from Europe. Dad must have told me at least four or five times that I'd never go to Viet Nam. I always felt that I would go, not that I didn't believe him, but on account of so many of my school friends being sent there. Some had returned. But even when I had my orders and was on my way to Ft. Lewis to be sent to Viet Nam, he still told me there in Salt Lake that I wouldn't go.

Of mother's six sons, Sherrell and I were the only two who went into the service. When Sherrell was in the service, the Korean conflict was well over. He was in Germany at the time of the Berlin Wall Crisis. He escaped that. He wasn't even stationed near Berlin. At that time the Viet Nam War had not even started to involve our nation.... Neither Sherrell nor I saw any action at all.

I didn't really realize how marvelously all this was happening until I had come back from Germany and my wife and I were talking about it and this gave me a strange feeling that I just can't describe. Of course, I was, and still am, very grateful. It gives a person a humble feeling to have things like that happen, and I've always been sure that Dad could see things that we boys just sometimes don't realize.

from you now. She is yours. You go down to the St. George Temple with your wives[1] and get your second annointings." My father went as soon as he could after that and they got these great blessings.

RAK: Did your father tell you this when you were growing up?

PWJ: Yes, he did.

RAK: Let's see, when the Manifesto was issued, you were only somewhere over four and one-half years old. Is that right?

PWJ: Yes.

RAK: Then this was years before you received that patriarchal blessing that set you to thinking about the necessity for YOUR living that Law.

PWJ: Yes, the Manifesto came about sixteen years before I received that blessing.

RAK: Then is it right to suppose that when you were growing up, you were instructed somewhat about the Law and the necessity for compliance with its sacred requirements?

PWJ: That is true. Our parents were fine Latter-day Saints.... My father went to the Big Horn country after his accident.[2] We helped colonize the Big Horn Basin. My father went there in 1900, and my mother moved there from Kanab in 1901 with her children.

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[1] First wife was Permelia Smith; the second wife was Samantha Nelson, mother of Price.

[2] See Footnote 2, page 21. The accident happened in the latter part of November or the fore-part of December 1896. Price Johnson further stated that his father, Warren M. Johnson, was riding on a load of hay with Edwin D. Woolley, Jr., commonly called Dee, when the load tipped over. Dee alighted on his feet and was not hurt, but Warren was thrown in such a way that he fell on his back. As has before been stated, Warren received such severe injury that for the rest of his life, he was paralyzed from the hips down. He died March 2, 1902.

An interesting sidelight of this fateful trip is that these two men were returning to Kanab from the viewing of land near Fredonia, Arizona. Warren was then considering trading his Lee's Ferry property. The trade was later negotiated. This place, called Cottonwood Ranch, bears the same name today. Price stated that when his parents and family moved away from that area, Dee was president of Kanab Stake. Dee was a son of Edwin D. Woolley and Mary Wickersham. His father had three wives. John Wickersham Woolley was an older son of Edwin and Mary. Dr. LeGrande Woolley was a son of Dee and was called by direct revelation to the Council of Friends. This author remembers him as our family physician. (See *The Utah Woolley Family*, by Preston W. Parkinson.

PWJ: After my father died in 1902, Pres. Sessions called my father's family together in a meeting, and he talked plural marriage to us and told us that story,[1] and lately there has been a piece come out in the Improvement Era[2] about Brother Sessions and his experiences on the canal, and he told us that story in this meeting. He said the Savior appeared to him there. There was a big rock in the way when they were surveying the canal. The rock was as big as this house, and they didn't know how to get it out of the way. It would cost a lot of money, and they didn't have much money. So he went down there one evening, and prayed, and this prayer is recorded in the Era. And he said the Savior met him there, and he didn't say what the Savior said. And he said the next day he went down a little ways and there was a bunch of boys driving a team and working, and he said, "You boys, come up here." They came up and he said, "Now you go under that rock, and scrape out the dirt and the sand underneath it, and I'll stand here on the bank, and you pay strict attention to me, and the minute I tell you, you come out from under that rock." And so they dug a lot of dirt and sand out from under the rock, and then he said, "Now boys, come out of there." The rock hadn't moved as yet. "Now," he said, "In ten minutes that rock will roll over into that hole." And he had a watch and the boys got around him and looked at the watch, and on the dot of ten minutes that rock began to move and rolled right into that hole. He told us that in that same meeting.

And I remembered that story that Brother Sessions told when I was out herding those sheep. But he afterwards told me that the Church had stopped plural marriage--Brother Sessions told me that. And three of the apostles told me that.[3] This manifestation down here left me entirely on my own--between me and my God. That's how I went into plural marriage. Well, my brothers saw me down there at Lee's Ferry with that girl, and knew what I was up to, and they tried to talk me out of it, including the one that's down there now in Short Creek. And some of them that are there now said that if they arrest you and put you in jail, what good would it do you? They tried to talk me out of it. And for years I was the only one in Southern Utah that believed and *practiced* plural marriage. A lot of them believed in it, but they didn't believe in going ahead with it. And I did, and I hunted everywhere to find a lady to go into it, and when the time came, I found a way and I found the woman that the Lord wanted me to take in the principle.

And these women have fit into my experiences since that time perfectly; and I believe the first one that rebelled against me, even, was there for a purpose.

RAK: She tried to talk you out of going into that principle?

PWJ: Oh yes, when I went into it, I left our home and came to Salt Lake--I had a job here. And I said, "Esther, when I come back, we'll be in the principle." And she said, "If you do, you won't have me any more." And when I came back down, I said, "We're in the principle." And she said, "Well, that's it--you can't sleep in my bed any more." And I said, "Lady, this is my bed--I bought it, and I'm sleeping in my bed--you can do what you please." And I went to bed in my own bed. And after a while she finally came back to my bed.

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[1] See Appendix C for the account of this story.

[2] See *Prayer Rock*, Improvement Era, Feb. 1969, pg. 44.

[3] See John A. Widtsoe letter, Appendix D.

And I believed it so much through that manifestation and testimony I had, that if I had known I would be shot the next day for it, I would have still done it, *because I couldn't rest without it--I had to do it--for my own peace of mind*. And my experience since has proved that the Lord approved of it, and He has blessed me--although I have gone without friends--I know how it is to have no friends anywhere--I couldn't even accept the groups. I had friends there, of course, but they all thought I was a backslider in the Church, and all the groups think now that I'm a backslider even though some have been friendly to me. But I have been alone and couldn't mingle with them on an equal basis.

RAK: Have you taught your children to get a testimony from the Lord and to go into this principle?

PWJ: Oh yes, I have--right since they were infants.

RAK: How would you answer them about the authority to perform sealings?

PWJ: I tell them to ask the Lord. He has answered this question for me time and times again. That's what I'd advise you or anybody else to do. That's the sure way to find out. If He told me to go to a certain man--if it were a wild Indian down on the reservation--I'd go to him. The Lord has said in a revelation that all those that have this law revealed to them must obey the same.[1] No man has the right to go into the principle unless it's revealed to him. And if it's revealed to him to go into the principle, then it can be revealed to him where to go, who has the authority and would be pleasing to the Lord. If He doesn't tell him, I wouldn't advise anybody to go into it. Unless a person was in a condition where he could get the word of the Lord, it wouldn't do any good. This is the Lord's work and it's all up to Him.

RAK: That is right. It would not only do no good, it would be to his detriment. As I see it, more than the written law must be revealed (most anybody can read THAT). But it must be individually revealed by the Lord.

MB: It must be individually revealed, first, that the law or principle is true and second whether the Lord approves for that individual to go into the law. Many leaders have warned the people that plural marriage will damn more men than it will save.[1]

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[1] Doc. & Cov. 132:3.

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[1] "The ax is laid at the root of the tree, and the acts of men and women will condemn them. There are hundreds and thousands of men in this Church today who have a plurality of wives which will be taken away from them and they cannot help themselves, because they do not keep the Celestial Law. . . .

There are many here today who, unless they repent, will never see my face again after my eyes are close in death. . . . Yet you are living at a poor dying rate." (From last recorded speech of Heber C. Kimball in J.D. 12:190, Apr. 12, 1868)

* * *

"This doctrine is a holy and pure principle, in which the power of God for the regeneration of mankind is made manifest; but while it offers immense blessings, and is a source of immense power to God's people, it will bring sure and certain damnation to those who seek through its means to defile themselves with the daughters of Eve. All those who take wives from any other motive than to subserve the great purpose which God had in view in commanding his servants to take unto themselves many wives, will not be able to retain them." (Heber C. Kimball, J.D. 11:210)

* * *

"Many would make of the greatest blessings a curse to them, as they do now the plurality of wives--the abuse of that principle will send thousands to hell. There are many great and glorious privileges for the people, which they are not prepared to receive." (Brigham Young, J.D. 9:269)

* * *

"The principle of plural marriage was revealed for the benefit and exaltation of the children of men, but how much unhappiness has arisen through failure, on the part of some who have contracted this order of marriage, *to conform to the laws that govern it!* But does it arise through any defect in the order of the marriage system? Oh no; but from ignorance and the folly and wickedness of those individuals who enter into it, who abuse, rather than righteously obey it." (Lorenzo Snow, J.D. 18:375)

* * *

(See also Jacob, Chapter 2.)

PWJ: Now my idea of the principle is--if you go into this principle, it's a law of the Holy Priesthood, and these women together with yourself hold the Holy Priesthood. That quorum, you and your wives, is a unit of the Holy Priesthood. Plural marriage is not just a man with so many wives. It is a unit of the Priesthood. Notice this: Joseph had asked the Lord wherein he justified his servants in having many wives and in Section 132 the Lord went on and said (Verse 28), "I am the Lord thy God, *and will give unto thee the law of my Holy Priesthood*,[1] as was ordained by me and my Father before the world was. To make a quorum they must be in harmony with each other and the Lord. A man and his wives are a *unit* of the *Priesthood*, and without his wives a man cannot HOLD the Priesthood in the Celestial Glory. Three wives make the first quorum; five wives make the second quorum; seven wives make the third quorum. That doesn't mean just having WIVES. A man might have dozens of wives and still not have a quorum.... Let me explain a little more. Women do not hold the Priesthood independent of their husbands, but *in connection WITH their husbands* they do hold the Priesthood.[2]

MB: When the endowments are given, women go into the temple and have the Priesthood garment put on them by other sisters acting in an ordinance of the Priesthood. If women cannot hold the Priesthood in connection with their husbands, why is the *garment of the Priesthood* put on them? There is no difference in the garments and robes of both men and women. These items are identically the same.

PWJ: That's true as can be. I got acquainted with the nephew and the niece of one of Brigham Young's wives[3], and they said this: That Brigham Young had three wives that were faithful to him. Many times he had gone into the Quorum of the Twelve and they would fail to find an answer to a certain question. He went home and got these wives together, and they got an answer from the Lord--he and his wives. Now, these women constitute a quorum--three women are a quorum, as I said, and five are a quorum, seven are a quorum; and in connection with the man these women hold the Priesthood. So I say again, the man cannot hold it (the fulness of the Priesthood) without the woman. That's the law of the Holy Priesthood. I think you'll find when we pass to the other side that these women are very important in connection with the men holding the Holy Priesthood over there.

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[1] D. & C. 132:28. In Section 132 the Lord refers to this "law" of His Priesthood 31 times.

[2] The following is a brief excerpt taken from instructions given to the sisters of the Relief Society in Nauvoo, Illinois, on April 28, 1842:

"He spoke of delivering the keys of the Priesthood to the Church, and said that the faithful members of the Relief Society should receive them with their husbands, . . ." (See full context found in *Teachings of the Prophet Joseph Smith*, pp. 223-229, or in D.H.C. 4:602-607)

[3] Eugene Biglow and Dora Biglow Rencher, brother and sister, were nephew and niece of a Biglow woman, one of these three wives of Brigham Young. Price met Eugene and Dora at Beaver Dam, Arizona. They stayed with the Price Johnson family all one summer, Price stated.

RAK: This is exactly as Lorin C. Woolley taught me and others at the home of Leslie Broadbent. Your thoughts on the subject of Priesthood and united wives or quorums are exactly as he taught us. I see no need for repetition here.

MB: Yes, we appreciate having the opportunity to make this recording. Thank you very much for this information. It has been a real pleasure for me to hear these things. I did not know either of the Woolleys, nor did I know any other witnesses of the meetings of September 27, 1886, at Centerville. Those who knew one or more of these witnesses and heard their testimonies received a great blessing. We hope that many others can learn these testimonies through our publications.

APPENDIX

APPENDIX A

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
47 E. South Temple St. Salt Lake City, Utah

Jany.29.1923.

Elder Price W. Johnson.*

Short Creek, Arizona.

Dear Brother Johnson:-

Your letter of the 20th. is received and contents carefully read. You say:

"There is a question in my mind about the New and Everlasting Covenant of Marriage, as explained in the 132 section of the Doctrine and Covenants. I cannot get anything out of it except that it means plural marriage."

Prior to the time that this revelation was given, marriages had only been solemnized for time. Men and women were pronounced husband and wife, until death should part them. In the revelation refered to the Lord made known to Joseph Smith that all bonds, covenants, contracts, obligations, oaths vows or performances whatsoever, which men enter into while in mortality, are void, and of no effect in the life to come, unless they are sealed by the holy spirit of promise, (the power of the priesthood) they are of no effect after men are dead. He also makes it plain that there is but one person on the earth at the same time, who is authorized to exercise the sealing power, as it applies to this ordinance. It is also made plain that under certain circumstances a man may be justified in marrying more than one wife, provided she is given to him by the one holding authority, or one to whom he has delegated this right. Every member of the Church who is worthy, and who takes a wife in a temple, she being sealed to him by proper authority will be entitled to claim her in the life to come with the children who may be born to them. When a worthy man can have more sealed to him it will be the same way, it will be done by proper authority, otherwise he will have neither one wife nor more in the life to come. Plural marriage was practiced in the Church, and was approved by the Lord, when these conditions were adhered to.

At the time when plural marriage was introduced into the Church there was no civil law prohibiting its practice. When the congress of the United States passed laws prohibiting the practice the Church took the ground that such laws were contrary to the Constitution, because they conflicted with the right of worship. The matter was tried in the courts which upheld the law. It was then appealed to the Supreme Court, and that tribunal, from which there was no appeal, upheld the law. The result was the Manifesto, issued by Prest. Woodruff, in which he declared his intention to obey the law, and advise all other members of the Church to do likewise.

The view was taken that the Manifesto applied only to the United States, and not to Mexico, or other foreign countries, the result being that plural marriages were performed in some of these countries. Seeing this, parties here in the United States took the ground that it was permissable here, and men, under the pretense that it was all right to take wives, provided it was kept secret, violated the pledge which the Church had made to the Government, and much sorrow and unhappiness resulted from these secret marriages, until it became necessary for the President, Joseph F. Smith, who held the keys to this ordinance, to issue a proclamation to the Church a copy of which I herewith enclose. It is a long story, and I need continue it no farther, it is sufficient for me to say that the obligation is not at present upon any man to enter into this order of marriage. Farther, any man who may do so will be in open rebellion to the Church, and to the Lord. He will at once be excommunicated from the Church, and will be liable to prosecution under the law of the land. Such action will bring no blessing, nor happiness, neither in time nor eternity, but will bring sorrow, regret and condemnation.

The means which have been adopted by some men to justify them in inducing women to consent to so called marriages, is an abomination in the sight of the Lord, as great as it was among the Nephites. See Book of Mormon, Book of Jacob, second chapter.

There is no man in the world today authorized to give you, or any other man, a plural wife, and there can be no such man until the Lord shall speak through his prophet, as he did to Joseph Smith.

If you value your standing in the church and your present and future happiness, you will not do as you have contemplated in your letter. With wishes for your choice family, I remain,

Your Brother,

A. W. IVINS

* The above letter has been retyped with the appropriate words inserted by the author, to enable the reader to get more meaning from this correspondence. It is felt that these replacements are the same or very similar to the original words.

Church of Jesus Christ of Latter Day Saints

47 E. SOUTH TEMPLE ST., SALT LAKE CITY, UTAH Jany. 29. 1923.

Elder Price W. Johnson.

Short Creek, Arizona.

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Church of Jesus Christ of Latter Day Saints

47 E. SOUTH TEMPLE ST., SALT LAKE CITY, UTAH

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There is no man in the world today authorized to give you, or any other man, a plural wife, and there can be no ~~xx~~ such man until the Lord shall speak through his prophet, as he did to Joseph Smith.

If you value your standin
present and future happiness, you will not
templated in your letter. With wishes for
remain,

Your Brother,

A. W. Ivins

APPENDIX B

Alfred D. Young records the following information in his journal:

> ". . . When in the body he showed me the remnants of Israel of the seed of Lehi scattered over the southern portion of North America. I saw many of my brethren the Elders of Israel go forth among them and preach the gospel and many were converted and baptized. I saw a great prophet among them and he went forth with great power among them preaching the gospel. Many were converted and baptized and great faith was exercised among them.
>
> When I had this vision, I had not seen the Book of Mormon and in the vision it was not manifested that it was anywhere on record or that such a prophet should be raised up among the American Indians.
>
> When I afterwards became acquainted with the Book of Mormon and knew the promise of Lehi to his son Joseph that such a prophet should be raised up from his loins in the latter days, the spirit manifested to me that I saw the person in my vision and the fulfillment of the prophecy." (*Life of Alfred D. Young*, An Autobiography, pg. 7, published by Pioneer Press, Dugway, Utah.)

* * * * *

The following are excerpts from the journal of Joseph Lee Robinson:

> "We will mention one exhortation of prophecy in tongues on Sunday evening in my house. Brother Archibald Patten gave us a very lengthy and spirited lecture in tongues. E. T. Benson wished someone to give the interpretation. Brother Patten said, "Brother Robinson could give it if he will." I immediately rose to my feet and commenced by saying,"The Saints should continue building the Temple of God in that place to completion so far that they could receive their endowments in the same, and after, the Lord should remove the saints west out from these United States into a goodly land among the Lamanites in the midst of the Rocky Mountains and that they should preach the Gospel to the house of Joseph and that many of them would be baptized and that the Elders should go to the nations of the earth and preach the Gospel to them and gather out many of the honest in heart and gather them out that the work of the Lord should be preached with mighty power and that He would establish His saints and increase them and bless them abundantly and that he would raise a mighty army of the Lamanites and that they should come forth in the mountains and that they should fall upon the Gentiles with mighty power and that a trembling and fear should fall upon these Gentiles that they should have no power to resist them, that as well might the puny arm of man be raised to stop the mighty Northwest winds, as for the Gentiles to stop this mighty army, and at that time when I was saying these words I could see them coming over the hills across the rivers west of Nauvoo. They looked terrible as a dark cloud. They, I said, should avenge the blood of the Prophets that was shed in Carthage Jail, and that Governor Ford would not execute one man (as Governor Ford at

this time with an armed force was in pursuit of these murderers saying he would bring them to justice), but that this army of Lamanites should avenge the blood of the Prophets, yea that they should make a clean job of it. This is only a synopsis of the prophecy but it gives some of the particular parts of the prophecy. We consider it a very interesting prophecy that would be literally fulfilled." (pg. 17 - 18)

* * *

". . . The Indians took one of my cows, a very large milker cow with bell and strap so that they are in debt to me that much, but I suppose they will be abundantly able to pay all their debts when they get their land, for it came to pass when Jesus visited them or their fathers, rather after His resurrection He gave them all this continent and South America also, but the Gentiles have come since and taken possession of the most of their lands but they shall redeem it for they will receive the Gospel and they shall become the battle ax of the Almighty God and their horns shall be made iron and their hoof shall be made brass and they shall go through the Gentiles and tread them down and tear them in pieces and all of their enemies shall be cut off, so we think they become possessors of their land, and will be able to pay all their debts, . . ." (pg. 46)

* * *

". . . The Lamanites have to be taught. They have to be baptized and a great army organized and prepared to redeem Zion and avenge the blood of the Prophets which mighty work shall be accomplished as the Lord liveth." (Pg. 20)

* * *

"April 6, 1855. Attended conference. Many good things taught. The most interesting one, President Brigham Young said the key was turned, the Gospel should be sent to the lost sheep of the House of Israel, and there were a good many Elders called to take missions to the House of Joseph at this conference." (pg. 64)[1]

* * * * *

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[1] Above journal of Jos. Lee Robinson published by Pioneer Press.

APPENDIX C

The "story" referred to by Price Johnson is the account given by Byron Sessions in the booklet, "An Open Letter to All Latter-day Saints," by Price Johnson, pages 14 and 15. It follows:

> *"In the early part of this century, the Mormon Church colonized in the Big Horn Basin in Northern Wyoming. Byron Sessions was the Stake President and leader of this project under Apostle Owen Woodruff. Soon after my father's death there, President Sessions called my father's family together and gave them valuable advice and instructions. In his talk, he explained the importance and necessity of obedience to the law of plural marriage. Members of the family who were present at this meeting consisted of my father's two wives and about twelve of his twenty children. We were placed under a pledge of secrecy, and the family honored this pledge while President Sessions was still living. As he is now dead and beyond the power of his enemies, I am relating in this letter a part of his talk.*
>
> *He said that he had had a dream in which he and his wife were taken beyond the veil. A messenger, or guide, met them there and gave them a view of the marvelous workings and conditions that prevail in the place of the departed and righteous spirits. They finally came to a stairway that led to the upper story of a large building. A guard was standing here, and this is what he said, "This is as far as you can go as man and wife; you can go in separately, but your status as man and wife ends at this place."*
>
> *Brother Sessions asked why this was the case, as they had been sealed in the temple and fully expected to remain together through eternity. The guide said, "You have not obeyed all of the conditions of the law by which men and women are sealed for eternity. Because of this, your union must cease at death, and you will not be allowed to proceed further as man and wife." He began to weep, and was weeping when he awoke. His wife, who was lying beside him was also crying and he said, "Ida, what is the matter?" She answered, "I have just had a dream and I am glad it was only a dream." Their dreams were identical!*

APPENDIX D

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

The Council of the Twelve

47 E. South Temple Street
Salt Lake City, Utah

January 6, 1939

Mr. Price W. Johnson
Enterprise
Utah

Dear Brother Johnson:

Your long letter of December 21, has been received. I suppose copies have gone to other members of the Council of the Twelve since my copy is a carbon copy. I can only say in answer what I said to you at Lee's Ferry now fourteen or fifteen years ago. Only one man on earth holds the sealing keys. He may cause their operation, or may withdraw them. The authority to perform plural marriage has been withdrawn these many years by the President of the Church and this, as I believe, under revelation, else I can not accept the authority of the Church at all. Holding such views, I cannot support those who enter into plural marriage in the least degree. They will make their choice as to the authority they care to follow and their fate likewise.

All this counsel applies for you and others who may hold your views. Repentance surely is in order.

May the Lord bless you and prosper you in all your righteous endeavors.

Sincerely your brother,

O/S JOHN A. WIDTSOE

John A. Widtsoe

JAW:vs

Note: Underlined words are substituted for those missing in the original.

CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS
THE COUNCIL OF THE TWELVE
47 E SOUTH TEMPLE STREET
SALT LAKE CITY, UTAH

January 6, 1939

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All this r you and others who may hold your views.
Repentan rder.

May the L nd prosper you in all your righteous
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John A. Widtsoe

JAW:vs

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